

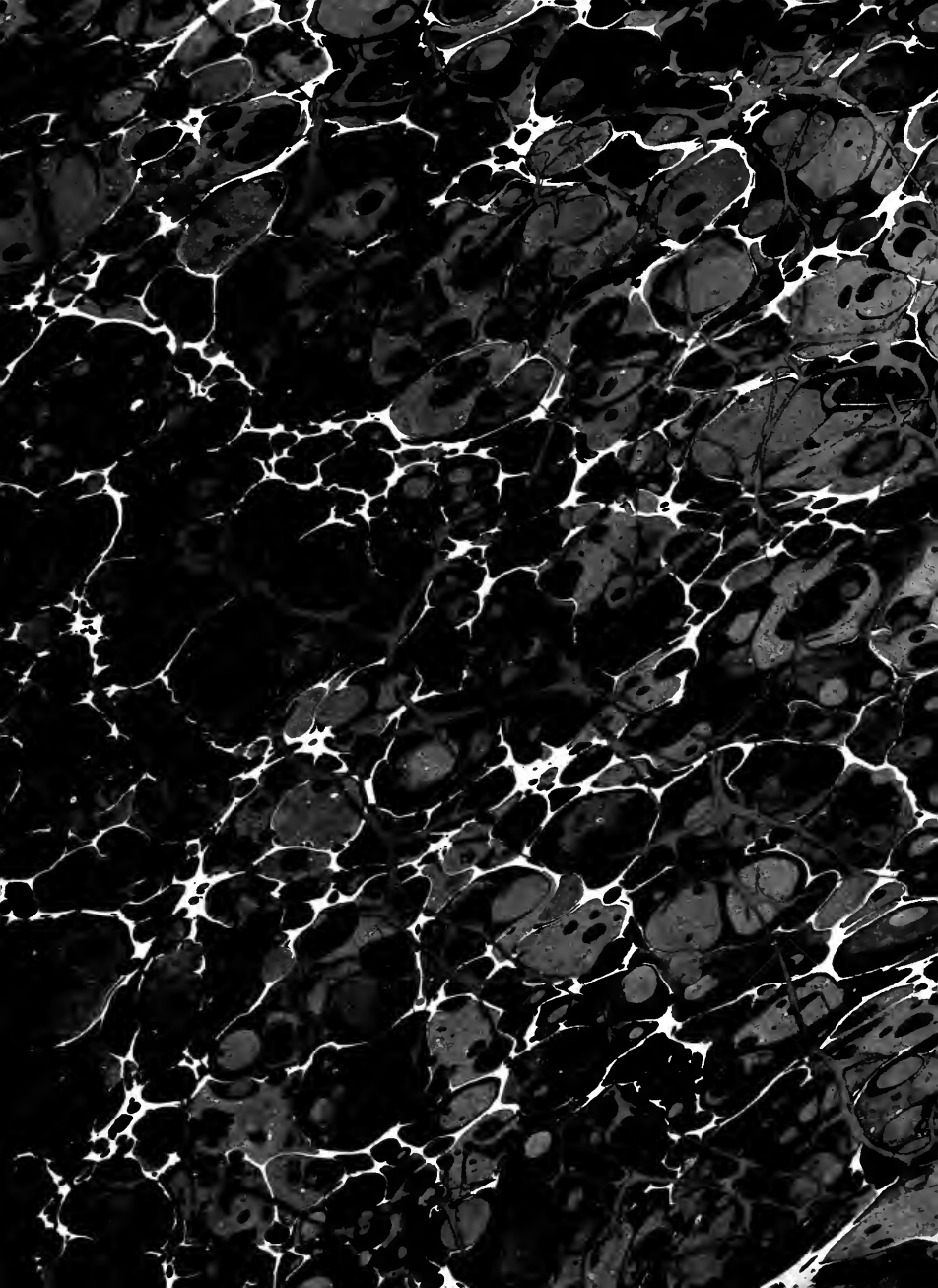
**A BRIEF CHRONICLE
OF
WESLEYAN METHODISM
IN
LEYTON, ESSEX
1750-1895**

REV. CÆSAR CAINE, F.R.G.S.

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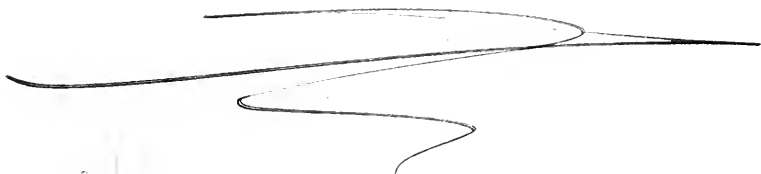


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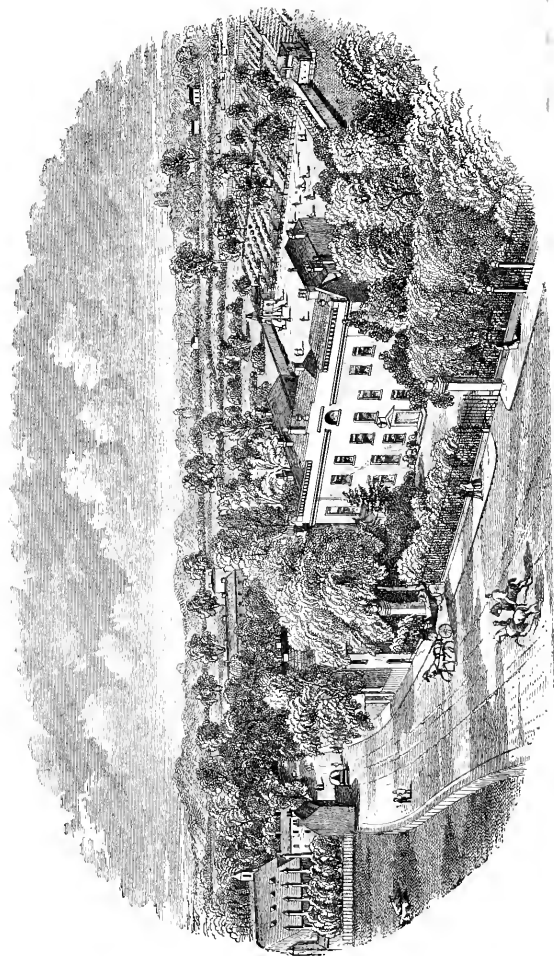




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WESLEYAN METHODISM IN
LEYTON, ESSEX



LEYTON IN 1876,

Showing Salway House School (pp. 64, 94, 95) and The Mary Fletcher Memorial Wesleyan Church (pp. 65-71).
Frog Row (p. 70) is seen at the side of the church.

This engraving is reproduced by the permission of Mr. E. PULLING, B.A., the present Principal of Salway House School.

A BRIEF CHRONICLE
OF
WESLEYAN METHODISM
IN LEYTON, ESSEX
1750-1895

BY THE REV.
CÆSAR CAINE, F.R.G.S.
Author of
"Wesleyan Methodism in Crewe," "William Pearce of Poplar," etc.

NINE ILLUSTRATIONS

Leyton
T. HUBBARD
STATIONER AND BOOKSELLER
322 HIGH ROAD



PREFACE

WHEN I have enquired for old minute-books and similar records of any Wesleyan Circuit or Society to which I have been attached, I have almost invariably been told, "We have none," or, "They are lost." It is to be sincerely hoped that my experience does not represent a condition of things existing generally throughout the country. If so, the fact is to be deplored. Just as all our legal documents are preserved, according to a specific plan, would it not be well for each chapel to possess a safe in which old minute-books, registers, schedules, etc., should be kept? Why should such things, always of interest, sometimes of considerable value, be treated as *private* property, being destroyed, or carried away by ex-officials removing out of the neighbourhood?

I have diligently sought for the written records of the Wesleyan Society in Leyton, but I have been disappointed again and again by the old answer—"Lost." I have been able to collect, however, from authentic sources, what appears in the following pages. My note-books contain much more than is presented here; but I have carefully withheld everything which is merely

traditional, or which has only been passed on verbally from one person to another.

The entire proceeds of the publication of this *Brief Chronicle* will be given to the Renovation Fund of the Mary Fletcher Memorial Wesleyan Church (*vide* pp. 72-76).

CÆSAR CAINE.

BALLAUGHTON, FOREST DRIVE WEST,
LEYTONSTONE, *March* 18, 1896.

PREFACE TO THE LARGE PAPER EDITION.

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WESLEYAN METHODISM IN LEYTON, ESSEX

CHAPTER I

Forest House and its occupants—Mary Bosanquet born—Forced to leave home—Takes lodgings at Hoxton—Returns to Leyton and opens an Orphanage—Forms a Methodist Society—Difficulties in the work—The rules of the "Home."

LEYTON is rich in early Methodist associations. At the upper end of James Lane,¹ which runs past the south side of the Mary Fletcher Memorial Church, there stands the well-known Forest House, so called from being within the borders of Epping Forest.

Anciently this estate formed part of the lands of the Abbot of Waltham. In the Stuart period it belonged to Lord Charles Goring, Earl of Norwich. Later it passed by purchase to a family named Bosanquet.

Here, on September 1, 1739, Mary Bosanquet was born. She became, chiefly through the influence of a godly servant, a very earnest Methodist, and was married eventually, at the age of forty-two, to the Rev. John

¹ James Lane takes its name from Robert James, who occupied a farm on the borders of the Forest about 1770. It is sometimes called *Saint James Lane*, which, of course, is incorrect, though we would not suggest that the said Robert was less of a saint than his neighbours. One thing we know of him—he had no love for Methodist field-preachers; *vide* p. 27, where he signs a protest against them.

Fletcher, Vicar of Madeley; or, as she puts it in her diary—"So on Monday, the 12th of November, 1781, in Batley Church, we covenanted in the Name of the Father, and of the Son, and of the Holy Ghost, 'to bear each other's burdens,' and to become one for ever."¹

Mary Bosanquet had one sister and two brothers. Her parents, good Church people of the times, firmly resisted the idiosyncrasies of their Methodist daughter, and at last enforced her retirement from their house. It will be better to permit the young lady to tell her own story.² Referring to her home-life at the age of twenty-one she says:—

"My dear mother had sometimes expressed a belief that it would be better for the family if I were removed from it, lest my brothers, who were younger than I, should be infected by my sentiments and example. Yet she did not see it clear to bid me go, but rather wished me to depart of my own accord. The furnace now became hot; but I did not dare to come out without the Lord. Indeed, could there have been any amicable agreement between me and my parents, permitting me to live elsewhere, I would gladly have consented to do so. I even made some proposals of this kind; but they never saw it good to concur. Providence thus overruled my desire for wise ends; and to run away from my father's house, I could not think of. I was twenty-one years of age, and had a small fortune of my own. I saw myself on the verge of a material change, and it was easy to discern that my father's house would not long be a refuge for me; but in what manner I should be removed, or what trials I might yet have to go through, I could not tell. The continual language of my heart was, 'I am oppressed: Lord, undertake Thou for me!'

¹ Henry Moore, *The Life of Mrs. Mary Fletcher, Consort and Relict of the Rev. John Fletcher, Vicar of Madeley, Salop: compiled from her Journal, and other authentic Documents*, p. 141.

² Henry Moore, *The Life of Mrs. Mary Fletcher*, pp. 35-55 abridged.



MARY FLETCHER, *née* BOSANQUET.



"One day my father said to me, 'There is a particular promise which I require of you, that you will never, on any occasion, either now or hereafter, attempt to make your brothers what you call a Christian.'

"I answered (looking to the Lord), 'I think, sir, I dare not consent to that.'

"He replied, 'Then you force me to put you out of my house.'

"I answered, 'Yes, sir, according to your views of things, I acknowledge it; and if I may but have your approval, no situation will be disagreeable.'

"He replied, 'There are many things in your present situation which must be, I should think, very uncomfortable.'

"This I acknowledged, and added that, if he would but say he approved of my removal, I would take a lodging which I heard of at Mrs. Gold's in Hoxton Square; but that no suffering could incline me to leave him, except by his free consent.

"He replied, with some emotion, 'I do not know that you have ever disobliged me wilfully in your life, but only in these fancies; and my children shall always have a home in my house.'

"As I could not but foresee that a separation would take place (though I knew not how nor when), I judged it most prudent to take the lodgings, that, in case I should be suddenly removed, I might have a home to go to; which I preferred to the going into a friend's house as a visitor. I also hired a sober girl to be ready whenever I might want her. I informed my mother, a short time after, of the steps I had taken. She gave me two beds, one for myself and a little one for my maid; and appeared to converse on it in a way of approval. Something, however, seemed to hold us, on both sides, from bringing it to the point.

"For the next two months I suffered much; my mind was exercised with many tender and painful feelings. One day my mother sent me word that I must go home to my lodgings that night. I went down to dinner, but

they said nothing on the subject, and I could not begin it. The next day, as I was sitting in my room, I received again the same message. During dinner, however, nothing was spoken on the subject. When it was over, I knew not what to do. I was much distressed. I thought, 'If they go out without saying anything to me, I cannot go; and if they should not invite me to come and see them again, how shall I bear it?' My mind was pressed down with sorrow by this suspense.

"Just as they were going out, my mother said, 'If you will, the coach, when it has set us down, may carry you home to your lodging.'

"My father added, 'And we shall be glad to see you to dinner next Tuesday.'

"This was some relief. I remained silent. When the coach returned, I ordered my trunk into it; and, struggling with myself, took a kind leave of each of the servants, as they stood in a row in tears, in my way out of the house. About eight o'clock I reached my lodging.

"It consisted of two rooms, as yet unfurnished. I had neither candle nor any convenience. The people of the house I had never seen before, only I knew them by character to be sober persons. I borrowed a table and a candlestick, and the window-seat served me as a chair. When, bolting my door, I began to muse on my present situation.

"The prejudices of education are strong, especially in those persons who have been brought up in rather high life. The being removed from a parent's habitation seemed very awful. I looked upon myself as being liable to a deep reproach, and trembled at the thought. But I remembered that word, 'He that loveth father or mother more than Me, is not worthy of Me.'

"My maid being now come, and having lighted a fire in the other room, and borrowed a few things of the family, she begged me to come into it, as the night was very cold. And now my captivity seemed turning every moment. That thought, 'I am brought out from



FOREST HOUSE,
NOW A BRANCH OF THE WEST HAM UNION WORKHOUSE.



the world; I have nothing to do but to be holy, both in body and in spirit,' filled me with consolation. Thankfulness overflowed my heart; and such a spirit of peace and content poured into my soul, that all about me seemed a little heaven."

In a little while Miss Bosanquet was joined in her Hoxton lodging by Sarah Ryan, who was at one time John Wesley's housekeeper at Bristol. Miss Bosanquet, speaking in their united name, goes on:

"We continued together at Hoxton some time. When I was about twenty-three, the people of Laytonstone were much laid on my mind. I had both my birth and maintenance from that place, and I could not help thinking I owed something to their souls. Yet I saw the way very difficult. My parents permitted me to be often with them, and seemed pretty well reconciled to my manner of life, while at a distance. 'But how,' thought I, 'will it appear in their eyes, to bring the preachers they so much object to within a mile of their house? I thought I should not now be called to offend them any further. Cannot the Lord, if He sees good, send the gospel to those people in some other way?' Thus I put it from my mind again and again; yet a strange love for the souls in that place would spring up in my heart; and when I said, 'Lord, send by whom Thou wilt send, but not by me!' those words again presented themselves,—'He that loveth father or mother more than Me, is not worthy of Me.'

"About this time a house of my own at Laytonstone became untenanted. My friend, as well as myself, saw many reasons for our removing to that place. We prayed much about it, and I asked the Lord to show us clearly His will; and at length felt from the Lord, first, a liberty to believe, that if my father did absolutely forbid my coming, I was not required to do it. Secondly, I knew God did not require impossibilities: I had not yet an income sufficient for living in that place. I asked therefore, as a further mark, the settling an affair which kept me out of part of my fortune, occasioned by

a flaw in the making of my grandmother's will. I had taken some pains about this affair before, but to no purpose. However, I slightly mentioned it again, and it was settled directly. Then I made known to my father my thought about living at Laytonstone. I used no deception; but told him plainly the end I proposed in so doing, my mother being present. He made not the least objection, only added with a smile, 'If a mob should pull down your house about your ears, I cannot hinder them.'

"This was in the year 1763. On March the 24th of the same year, we removed to Laytonstone.¹ From the first hour we found much of the presence of God, and stood still to see His salvation. In order to supply the want of public means (which we could not have but when we went to London), we agreed to spend an hour every night together in spiritual reading and prayer. A poor woman, with whom I had formerly talked, came to ask if she might come in when we made-prayer. We told her, at seven every Thursday night she should be welcome. She soon brought two or three more, and then others, till in a short time our little company increased to twenty-five. One night, just before the time of meeting, a poor woman called with a basket of cakes to sell. On our refusing to buy any, she stood still a long time at the gate. We began to converse with her about her soul, when she expressed a great desire to stay the meeting; and in so doing was so greatly blessed, that she would fain have left us part of her goods in return. We now thought it would be well to converse with each in particular, and that the time was come for it. Some few were offended, and came no more; but most appeared under conviction, and those we appointed

¹ There appeared in 1764 a tract of twenty-three pages, entitled, "A Letter to the Rev. Mr. John Wesley, by a Gentlewoman, London. Sold at the Foundry, Upper Moorfields." The letter bears date, "Layton-Stone, November 8, 1764." This is an account of the home of Miss Bosanquet from her own pen. It is likely that the letter was published by John Wesley.

to meet on Tuesday night, reserving the Thursday for the public meeting, which still kept increasing, and in which we read a chapter, and sometimes spoke from it.

"The first time we met on the Tuesday night two were set at liberty. We now thought it expedient to apply to Mr. Wesley for a preacher. He approved our plan, and sent Mr. Murlin the next Sunday; and within a fortnight we had twenty-five joined in society. Much opposition now arose from all sides (though more from the rich than the poor); and one Thursday night, as I was speaking to a pretty large company in my own kitchen, the bell at the fore-gate was rung very hard. Our servant, who was a pious woman, went to see who was there. In the meantime, four shabby-looking men, with great sticks in their hands, came in at the backdoor, and so into the kitchen.

"The servant soon returned with some emotion, and whispered me, 'It is Mr. W., who is come to inform you, you must, if you please, break off; for here is a great mob coming, and the ringleaders are four men with clubs.'

"Turning to the people, I answered her aloud, 'Oh, we do not mind mobs, when we are about our Master's business. Greater is He that is for us, than all that can be against us.'

"I then went on till I had concluded my subject. Having a few of the Rules of the Society, which I intended to disperse that night, I addressed myself first to the four men, who stood before me, explained what they were, and asked if they would choose to accept one. They received them with a respectful bow, and went out. Who they were, and what was their purpose, I know not to this day. We heard no more of the mob.

"At this time the hand of the Lord was much with us, supporting and comforting us under every trial. There was only my friend Ryan, myself, the maid, and Sally Lawrence,¹ a child about four years old, whom I

¹ Little Sally became one of the trophies of Mary Bosanquet's excellent work. See p. 91.

had just before taken from the side of her mother's coffin into our house. On one side it was open to the Forest; and I know not that one of the awakened people lived within a mile of us. We were as on a desert alone; but the Lord was with us, and preserved us beneath His love's almighty shade. The enemy came, however, to the length of his chain. Sometimes on Sundays, when the nights were dark, after the society meeting, a mob used to collect at the gate, and throw dirt at the people as they went out; and when they were gone, they used to come into the yard, breaking some trifles they found there, and, putting up their face to a window which had no shutters, roar and howl like wild beasts."

When the sisterhoods now existing in Wesleyanism originated a few years ago, grave apprehensions were entertained by many of our people concerning this "new departure." To not a few the idea of a distinctive dress or uniform was specially obnoxious. Very happily all these unreasonable prejudices are dead and buried long ago. These sisterhoods and their distinctive uniforms are not one step in advance of the methods of the early Wesleyans. The first Leyton Wesleyans consisted of a small sisterhood, wearing, for reasons of their own, a particular habit, never laid aside upon any pretext.

But we must permit Miss Bosanquet to continue. She states:—

"We now found work enough on our hands, and wished to free ourselves from all needless cares. As well, therefore, to answer that end, as to avoid conformity to the world, we thought it best to have but one dress. We fixed on a dark purple cotton, of which we had many pieces stamped; and ourselves, with the whole family, wore nothing else. We had a large hall, and in it a table five yards long, at which we ate together. There, also, we assembled for morning and evening devotion, and on several other occasions. But in general

the children were in the nursery, and the other sisters in their own apartments.

"For a considerable time our family consisted of one servant, six orphans, and ourselves; but we found it took up too much of our time to have the whole care of them alone, especially as my friend Ryan was often confined by illness. We therefore took a pious young woman, named Ann Tripp, who desired to devote herself to God, in a closer walk than the generality of believers. She was placed as governess over the children, whose number continued to increase. Some serious women also were added to our household, and to each of them particular duties and employments were assigned. In the whole, we received thirty-five children, and thirty-four grown persons; but not all at one time.

"We now set ourselves to enquire of the Lord, how we should train up these children to His glory, and a few out of many reflections which occurred to my mind I will endeavour to set down. But I must observe, first, as most of our children were naked, full of vermin, and some afflicted with distempers, the first thing was to clean and clothe them, and attend to their health, which usually was followed with much success. At the same time, we endeavoured to bring them to an outward conformity of manners with the rules of the house, and to some courtesy of behaviour: this was not difficult, as a child naturally falls in with what it sees in others. The second attempt was to fix on their minds that we had no motive in receiving them into our house but that of love; love to their souls and bodies: we wished to save their bodies from misery, and their souls from eternal destruction.

"As we intended them to work for their bread, either as servants or in little trades, we endeavoured as early as possible to inure them to labour, early rising, and cleanliness. The elder children rose between four and five, and the younger not much later. At half an hour after six we had family prayer. At seven we breakfasted together on herb-tea or milk-porridge. The small

children then went into the garden till eight. At eight the bell rang for school, which continued till twelve. Then, after a few minutes spent in prayer, they came down to us; at which time we either walked out with them, or, if the weather did not permit, we found them some employment in the house, endeavouring at the same time to give them both instruction and recreation. We invented various employments for those hours, in order to remove the appearance of idleness; as, from the first, we endeavoured to impress that lesson on their minds,—‘An idle person is the devil’s cushion, on which he rolls at pleasure’; likewise, that, in the choice of their employments, they should always prefer those that are most useful, and be always able to render a reason for everything they did. At one we dined; about two the bell rang again for school; and at five they returned to us, and were employed as before, till supper-time. Then, after family prayer, they were washed, and put to bed by eight. Four or five of the bigger girls were each week kept out of the school by turns, and employed in house-work, cooking, etc., that they might be accustomed to every sort of business; and there was work enough in so large a family. Several of the children were very young, though I do not remember we had any under two years, except one of about a month old, which was laid, very neatly dressed, one night late at our door; but it lived only a fortnight.

“We now found great need of wisdom and patience. We had, I think, never more than ten grown persons in the family at one time who were not invalids; nor do I ever remember above five or six altogether in health. The children also, for the first few years, laboured under various disorders; for we did not refuse either old or young on account of being sick and helpless: in the end all recovered who came in infirm. We sometimes had much to do; for the care of the sick, the management of eighteen or twenty children, with various meetings, and the needful attention to the work of God in a new-raised society, with the reception of the number of

strangers who visited us on spiritual accounts, occasioned those of us who had the work of God at heart a good deal of labour and suffering."

This truly Christian enterprise was continued, with the personal superintendence of Miss Bosanquet, till 1768—a period of five years.



SIGNATURE OF MARY FLETCHER,
FROM A LETTER IN POSSESSION OF THE AUTHOR.

CHAPTER II

Wesley visits Miss Bosanquet—Excerpts from his *Journal*—
Death of Miss Lewen—Further excerpts—Miss Bosanquet
removes to Yorkshire—Wesley's last visits—Decay.

JOHN WESLEY repeatedly visited Miss Bosanquet's orphanage. The entries in his *Journal* are under the heading of "Leytonstone,"¹ and are as follows:

"*Saturday, October 20, 1764.*—My horses meeting me at Burntwood, I rode on to Leytonstone, and preached to a serious congregation on, 'I will; be thou clean.' The following week I made a little tour through part of Kent and Sussex, where some of our brethren swiftly increase in goods. Do they increase in grace too? If not, let them take care that their money do not perish with them."

"*Saturday, December 2, 1764.*—M. B. gave me a farther account of their affairs at Leytonstone. It is exactly *Pietas Hallensis* in miniature. What it will be does not yet appear."

"*Thursday, December 12, 1765.*—I rode over to Leytonstone, and found one truly Christian family: that is,

¹ In those days Leytonstone was only part of the then undivided parish of Leyton. Leyton is the town (*ton*) by the river Lea (*Ley*). It was for convenience spoken of as *Low* Leyton, the low-lying lands by the river, and *Leytonstone*, the high lands toward the Forest, where, anciently, stood a Roman milestone.

what that at Kingswood should be, and would, if it had such governors."

"*Friday, 13.*—I examined the children, one by one. Several of them did find the love of God. One enjoys it still, and continues to walk humbly and closely with God."

"*Friday, October 31, 1766.*—At my return to London I found it needful to hasten to Leytonstone; but I came too late. Miss Lewen died the day before, after an illness of five days. Some hours before she witnessed that good confession—

Nature's last agony is o'er,
And cruel sin subsists no more,

A while after she cried out earnestly, 'Do you not see Him? There He is! Glory! glory! glory! I shall be with Him for ever,—for ever,—for ever!' So died Margaret Lewen! a pattern to all young women of fortune in England: a real Bible Christian. So she 'rests from her labours, and her works do follow her.'"

Miss Lewen, who was a helper in Miss Bosanquet's family, possessed an income of about six hundred pounds per annum. By a codicil she bequeathed to Miss Bosanquet's orphanage two thousand pounds, and expressed a wish to make it ten or twelve thousand. Miss Bosanquet, who found it "more blessed to give than to receive," prevailed upon her friend to hand over the codicil that it might be burned. Wesley greatly benefited by this lady's will. He had also been a recipient of her generosity previously. In 1765, after a fall from his horse in Southwark, she purchased him a chaise and a pair of horses.¹

"*Thursday, February 12, 1767.*—I preached at Leytonstone. Oh, what an house of God is here! Not only for

¹ See p. 91. Miss Lewen is referred to in Wesley's works, vol. ii. pp. 205, 207, 208, 268; vol. xii. pp. 131, 309.

decey and order, but for the life and power of religion ! I am afraid there are very few such to be found in all the King's dominions."

"*Friday, November 20, 1767.*—In the evening I preached at Leytonstone. How good would it be for me to be here, not twice a year, but in a month ! So it appears to me : but God is wiser than man ; when it is really best, will He not bring it to pass ?"

In June, 1768, Miss Bosanquet was persuaded to occupy a farm in Yorkshire,¹ with the hope that the profits arising therefrom might help to sustain her philanthropic work.

Upon her removal an effort was made to perpetuate her work in Leyton, but Wesley's *Journal* indicates how the institution languished and soon ceased to exist.

"*Thursday, March 3, 1774.*—I preached at L——. But oh what a change is there ! The Society is shrunk to five or six members, and probably will soon shrink to nothing. And the family is not even a shadow of that which was for some years a pattern to all the kingdom !"

"*Tuesday, January 5, 1790.*—I paid a visit to my old friend Mark Davis ; and in the evening I preached to a small audience at Leytonstone."

These are the final glimpses we catch of Miss Bosanquet's orphanage and society before it falls to pieces and ceases to exist.

When one contemplates the fate which befell this enterprise, and also remembers that the Yorkshire venture involved Miss Bosanquet in serious financial losses, it appears, though one dare not be a judge in such a case, as if her surrender of the work she had founded here were a false step.

¹ Cross Hall, near Leeds.

CHAPTER III

Methodism reintroduced—Mrs. Tilt—A “field-preacher”—Miss Bosanquet’s brothers — William Pocock — Hannah Pocock *née* Fuller—Wesleyans and the French invasion of England.

WHILE the Wesleyan Society was declining in one part of the parish it appeared in another part, and this time it came to stay. About the year 1770 a Mrs. Tilt invited Wesley’s preachers to visit Leyton. Ever ready to preach the gospel in the highways and hedges, they cheerfully responded to the call, and made Leyton Green the centre of their operations.

That the movement met with determined opposition is clear from an entry in the parish records.

“May 5, 1777,

“Information having been given that a field-preacher has been several times in this parish on a Sunday, and hath preached to large congregations in the open air, it is ordered that the constables do attend, whenever he shall appear again, and take the name of the preacher if they can learn it, and also that they take the names of as many of the auditors as they can find out, and lay information before some Magistrate against the persons offending.

“THO. KEIGHLEY, *Vicar.*

“JOB MARTIN, *Ch: warden.*

“JOHN ROEBUCK, *Overseer.*

“P. BERTIE.

“S. BOSANQUET.

“W. HANSON.

“ROBERT JAMES.

“SMITH HUMPHREY.

“EDW. WELLS.”

The fifth name of the above signatures is that of a brother of Mary Bosanquet, who, upon the death of his parents, about ten years previously, had entered into the possession of Forest House.

The Rev. J. Kennedy says¹ of the name S. Bosanquet above: "I think this must be the brother of Miss Mary Bosanquet, who joined the Methodists, and married the Rev. John Fletcher. Did the fact of her joining the Methodists irritate her brother against the field-preacher?"

Very probably so, but the personal relation of Mr. S. Bosanquet, and especially of his younger brother William, toward their Methodist sister was very kindly. Her diary refers to them in very affectionate terms.²

Nor was this official interference the only opposition the itinerant evangelist had to face. The villagers appear to have been very active in their attempts to make the open-air services impossible, sometimes being content with

¹ Kennedy, *History of Leyton*, p. 391.

² We find these notes referring to their decease:

"1806, *July 7*, Monday.—Last night, when I came out from the society meeting, I found a letter from Loulton, informing me of the death of my dear brother Samuel, who died about eleven in the forenoon on Friday last, the 4th of this month. I have had much encouragement in my mind about him for some days, and so have some of my spiritual friends. His death seems to bring eternity very near."

"1813, *April 20*.—Since I wrote last, on March the third, my dear brother William died. We were four in number, and I am now left alone. But I have cause to believe he is in glory. He hath been a kind brother to me. When I married, he sent me one hundred pounds as a wedding-present. After the death of my dear husband, he came down to me, and with the greatest tenderness and affection brought me forty pounds. Some time after my uncle Claudius Bosanquet died, and left each of my brothers eighteen thousand pounds, and several of his nephews and nieces five hundred each; but neither my sister nor myself was mentioned. My brother William, at that time, divided one of his thousands between us. Since that time he has helped me yearly for my poor's expenses, and for some time has given me forty pounds a year."

boisterous mirth, and on other occasions showing violent manifestations of malice and hate.

Nevertheless the good work prospered, and a "company of men having the form, and seeking the power, of godliness," became "united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they might help each other to work out their salvation."

At first they met in a private house, but about 1780 they occupied, jointly with some of the followers of George Whitefield, a small chapel which stood in Meeting Yard or Chapel Yard, in the High Street. The little sanctuary has disappeared long ago, and two cottages occupy the site; but everybody in the neighbourhood knows Chapel Yard. This union of Wesley's and Whitefield's followers was known for some time as the United Brotherhood of Methodists and Independents.

In 1786 Methodism in Leyton received an impetus, which was sustained for half a century, by William Pocock coming from London to reside here. Mr. Pocock was probably a descendant of Dr. Edward Pocock, who was Rector of Childrey in 1643, "perhaps as great an Oriental scholar as England has produced in any age."¹ His immediate ancestors held lands, known as Rignal, in Great Missenden, Buckinghamshire. His father bequeathed these lands to his widow, who, "marrying again, carried it out of the family," the result being that William had to commence life as a carpenter, with no capital but his own industry and skill.²

He was about thirty-six years of age when he came to Leyton, and carried on for many years a prosperous business as builder and cabinet-maker. It is said that in his shop the first telescope dining-tables were manufactured. Mr. Pocock resided in the house in the High Street now inhabited by Mr. A. F. Peskett, M.R.C.S.E. Owing to unwise business speculations on the part of

¹ Dr. Adam Clarke.

² W. W. Pocock, *In Memoriam: William Fuller Pocock, F.R.I.B.A.*

one of his sons, whom he had appointed manager of his London business, Mr Pocock was reduced, toward the close of his life, to straitened financial circumstances. At this time he removed to a cottage, which is still standing, on the north side of the chapel at Knott's Green. Hannah, his wife, whom he married in 1778, was a daughter of Major Fuller of High Wycombe. Mrs. Pocock became attached to the Methodists prior to her marriage, while resident at High Wycombe. During her early married life she attended, in London, the preaching of John and Charles Wesley, and induced her husband to do the same. They were both present at the laying of the foundation-stones of Wesley's Chapel in City Road. After their removal to Leyton, John Wesley visited them in their new home, and accompanied them to the parish church of St. Mary, holding, in the after-part of the day, a service in the Methodist preaching-house. The veteran evangelist paid his last visit to Leyton in 1792, a few weeks before his death. Of these visits there is no record in Wesley's *Journal*.

During the opening years of the present century the whole land was arming and drilling in preparation for the threatened invasion by Buonaparte. Few counties would be in a greater state of excitement than Essex at this time. Two letters from William Pocock to his sons—John and William—are preserved, affording us a glance at the principal Methodist home in Leyton at this time.¹

"LEYTON, August 15, 1803.

"DEAR JOHN,—Besides Mr. Oliver's cushion, I have another order that must be done as soon as possible, that is, to procure a Large Red Flag, to be hoisted on the Parish Church in case of invasion. I don't know what the dimensions should be, but the order from Government to our churchwardens is a *Large Red Flag*. The Union flag at Walthamstow is about 6 yards long by about 3½.

¹ Pocock, *In Memoriam*, p. 20.

That, I understand, was purchased at Mangle's, at Gundoek, Wapping; the beadle says it only cost 25s. That seems a small sum. However, you must get this there, or elsewhere immediately, and I will procure and fix the pole, so that it may be up by Sunday, as I understand Sir Sydney Smith thinks the Dutch row-boats may be ready to get out in a week. It must be silk, I apprehend, or the same as flags are made of in general.—I am, yours, etc.

WILLIAM POCOCK.

"To Mr. J. W. Pocock,
"26 Southampton Street."

This is a purely business communication, but it will prove interesting, locally, far beyond Wesleyan circles. The demand to hoist the red flag never came. It is indeed needless to say so, but one may be forgiven making the statement, since it pleases our patriotic pride.

The second letter is as follows :

"March 14, 1804.

"DEAR WILLIAM,—We are to have part of the Epping troop quartered on us on Thursday night, if you would like to spend the evening with them. They are to parade at the Bush at half-past nine on Friday morning. I can find room for your horse, as I have provided for them at the Blackbirds. There will be Big Bob, and his brother, and the father of both.—I am, etc.

W. P.

"To Mr. W. F. Pocock, surveyor,
"26 Southampton Street.

"P.S.—Have you got *Arnold's Anthems* in town?—If you have, bring it down, as we must employ these noisy fellows in singing good, or we shall be obliged to hear all their rodomoutade songs. Enquire of John and George if they know where it is, and don't forget to bring it."

The descendant who has preserved these letters remarks that this postscript is "suggestive." Very true! Few will read this letter and fail to admire the forethought and commendable guile of this early Methodist in his earnest endeavour to guide circumstances to some profitable account, and many will be reminded of the triumphs won, in all ages, by the power of Christian song.

CHAPTER IV

The Wesleyan "Room"—Uncertainty of its date of erection—
Easter Tuesday Lovefeasts—Conversion of Charles Haydon.

MR. WILLIAM POCOCK built a wooden preaching-room, of the feather-board type so common in old Essex houses. This building, which appears to have superseded the use of the Union Chapel, stood on the opposite side of the High Street from Chapel Yard, and nearer to the Lea Bridge Road.

I have not discovered any trace of this erection, though I have had the site marked upon a plan, by the oldest surviving member of the Pocock family, and have made a thorough search among the old houses of the vicinity.

When this chapel was built is very uncertain. The only fact I have been able to establish is, that it was standing, and in use, in 1820.

One of the features of Leyton Wesleyanism at this time was an annual lovefeast held on Easter Tuesday. These gatherings, which continued to about 1850, caused the day to be known as Bun-and-Water Day. William Munt Marshall,¹ who died in 1882, left a brief MS. account of Wesleyanism at Leyton, in which he gives the following interesting episode in connexion with this lovefeast. He relates: "It became quite a holiday treat to many of the London friends, and I have seen the chapel thronged with earnest men and women. I was privileged to hear the late Rev. Charles Haydon preach the opening sermon at our new chapel at Waltham-

¹ Trustee of Knott's Green Chapel, 1872.

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stow. At the conclusion of the afternoon service I had some conversation with him. He seemed not to be aware he was so near to Leyton, and I was both surprised and pleased to hear him say that he had known Leyton, and Leyton Methodism, in the olden time. He had been several times, in his younger days, to the Easter love-feast, but the first time he had no right to be there. He was entering the chapel, he said, with a friend, but the steward at the door would not admit him, because he had no ticket of membership. This made him *think*—and he thought if it required something he did not possess to gain admission to God's House on earth, what would be required to entitle him to admission to God's House above? The impression made upon his mind was deep and lasting, and led him to determine, 'This people shall be my people, and their God my God.' Soon after he offered himself for the work of the ministry,¹ and was accepted."²

¹ Charles Haydon entered the ministry in 1825 ; *d.* 1877.

² MS. of the late Mr. Marshall, p. 19.

CHAPTER V

The first chapel—Memories of an old member—Lease of ground for twenty-five years—A new lease for nine hundred and ninety-nine years—The chapel deed—Petty persecution.

THE first Wesleyan chapel was erected at Knott's Green, about 1823. Leyton was then in the Waltham Abbey and St. Alban's Circuit, and under the superintendency of the Rev. Peter M'Owan.¹

Mrs. Holdstock, who is the oldest Wesleyan resident in Leyton, can recall listening in this old chapel, as a child, to men like Dr. Adam Clarke and others whose names are still familiar to Methodists in all parts of the world.

The deeds which refer to this property are as follows :

1. "*LEASE of a piece of ground at Leyton, Essex, for twenty-five years.*

"*Mr. William Pocock to John Carr and others.*

"*Dated 21 May, 1822.*

"*Signed, Sealed, and Delivered by the within named William Pocock in the presence of*

"PETER M'OWAN,²

Waltham Abbey, Essex.

"G. POCOCK,³

Leyton, Essex."

¹ See p. 78.

² Entered the ministry in 1817 ; *d.* 1870. He was the superintendent of the *Waltham Abbey and St. Alban's Circuit* at the time of this deed. See p. 78.

³ George Pocock was a son of William Pocock. He took Orders in the Church of England.

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The trustees are cited as follows :

John Carr, Francis Faucett, George Allen, William Dove,
Robert Johnson, Edward Day, John Josiah Buttress,
Charles Forster, Benjamin Clarke, James Giffin,
William Pocock.

This lease was a division of a lease. When William and Hannah Pocock came to Leyton, they had a little son about seven years of age. This boy, in due course, Mr. Pocock apprenticed to himself as a carpenter. But when he found the youth making good architectural drawings, he took him to London, and artied him to Mr. Beazley, at that time architect to the Bank of England. This young architect—William Fuller Pocock—became well known throughout the whole of Methodism.

In the year 1806 he bought land at Leyton, and let it out in leases. He granted a lease of part of it to his father William, who in turn sub-leased the portion referred to in the above-recited deed for the erection of a chapel.

In the next document we find William Fuller Pocock, the owner of the land, executing a lease of the chapel site for nine hundred and ninety-nine years, a grant such as his father was unable to enter upon, himself only holding the land for a short term.

2. "*LEASE . . . to have and to hold the said piece or parcel of ground . . . from the twenty-fifth day of December now last past, for and during, and unto the full end and Term of nine hundred and ninety-nine years.*

"*Mr. W. F. Pocock and another (Robert Fisher) to Mr. John Carr and others.*

"*Dated 6 February, 1823.*

"*Signed, Sealed, and Delivered by the within named William Fuller Pocock in the presence of*

"BENJAMIN SPURRELL,
Clerk to Mr. Pocock.

"FREDERICK WEHNERT,
Clerk to Mr. Pocock.

*"Signed, Sealed, and Delivered by the within named
Robert Fisher in the presence of*

*"ROGER S. FISHER,
Aldersgate Street, Solicitor.*

*"RICHARD BIRCH,
Clerk to Mr. Sutcliffe,¹
2 Earl Street, Blackfriars."*

The trustees are those of the previous deed, and they now undertake to erect a chapel or meeting-house on the said piece or parcel of ground "at least twenty feet square in the inside thereof and clear of the walls, and seventeen feet high," etc.

3. The next document indicates that the projected chapel is erected.

"In the Close Rolls (35th part.) Seventh George IV.

"DEED OF TRUST.

*"Mr. John Carr and others (Trustees of Layton [sic]
Chapel).*

"Dated 16 March, 1826.

*"Signed, Sealed, and Delivered by the within named
John Carr, George Allen, William Dove, Edward
Day, John Josiah Buttress, Charles Foster (sic),
Benjamin Clarke, James Giffin, and William Pocock
(being first duly stamped) in the presence of*

*"B. CLIPPINGDALE,
Clerk to Mr. Sutcliffe,
22 New Bridge Street.*

*"Signed, Sealed, and Delivered by the within named
Robert Johnson in the presence of*

*"HENRY WAIT HALL,
Clerk to Mr. I. K. Sutcliffe,
22 New Bridge Street,
Blackfriars."*

¹ A well-known lawyer, and son of the Wesleyan commentator.

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This chapel was very small—not more than half the size of the one now standing at Knott's Green—and the whole structure, within and without, was of the plainest and severest description.

It would appear that long after the Wesleyans were in possession of their own sanctuary they were not wholly free from the annoyance of petty persecution.

In a Night Watchman's book preserved among the Parish Records there is this:

"Feb. 16, 1832. Furlong and Brockway found the doors of the Wesleyan Chapel burst open at about $\frac{1}{2}$ past 12 o'clock."¹

This is more likely to have been an act of annoyance than an attempt at robbery.

¹ Kennedy, *Hist. Leyton*, p. 407.

CHAPTER VI

Margaret Peat—Her will—The legacy withheld—An order in the High Court of Chancery—First trustees of the endowment—Vacancies filled—The existing Board of Trustees—Value of the endowment—What we owe to good women.

I HAVE often been asked for particulars respecting the Endowment Fund of our Society. The case is one of great interest, and I present this account confident that it will receive careful perusal by many of our people.

Mrs. Margaret Peat, widow, by her will, dated the 2nd day of November, 1784, bequeathed as follows:

“To William Shannon the interest of One Thousand in the four per cents during his life, and at his death the interest to be applied to provide Methodist preachers for Low Leyton, either Mr. Wesley, or the Tabernacle¹ ones, which the people may like best.”² The testatrix appointed Thomas Greenwood, James Rutherford, and the above-named William Shannon executors of her will. James Rutherford died in January, 1800; William Shannon died in the month of June, 1804; and the third executor—Thomas Greenwood—died in or about the month of October, 1810. But the will of Margaret Peat did not take effect till nearly twenty years later than the last-named event. The legacy was withheld by the executors on the plea of “uncertainty,” and for this reason alone. The gift became secured to the Wesleyan

¹ Preachers sent out by George Whitefield. Whitefield's headquarters, known as the Tabernacle, were in Moorfields, and Tottenham Court Road.

² The Wesleys and Tabernacle people for some time occupied the same building. See p. 29.

Society by an order pronounced in the High Court of Chancery, 4th August, 1829.

An account of the proceedings leading up to this order, prepared by one of the lawyers who conducted the case for the Wesleyans, has come into my hands. It is a most interesting document, and as it is an excellent and judicious statement of the case, I will produce it *verbatim* in the next chapter. I do this the more readily because the sworn evidence of the witnesses contains valuable information concerning the origin of Wesleyanism here. The first trustees of this endowment were John Carr, John Josiah Buttress, Edward Sells, and Richard Gray, being appointed by the Court.

According to the deeds of the trust, the Board of Trustees was renewed by an indenture dated 30th March, 1855, when the following became associated as trustees: John Carr, John Vanner, James Duncan, and John Chubb.

We have here some of the best known names of Methodism in the last generation. This indenture recites at length the history of the gift, and the decree of the High Court of Chancery.

By the year 1869, John Carr and John Vanner had departed this life, and it devolved upon James Duncan and John Chubb to nominate new trustees to fill up the vacancies. A third vacancy was caused by James Duncan being desirous of retiring from his position as trustee. The following were nominated, and then approved by the Rev. F. J. Jobson, D.D., President of the Conference: William Vanner, W. O. Smith, and Charles J. Thomas, who, together with John Chubb, formed the new board.

The only change which has occurred since this appointment is the death of Mr. Chubb. The endowment consists of £1333 14s. 10d in the 3 per cent consols.

It is a noteworthy fact that the inauguration of Wesleyanism here, and its endowment too, are honours which are wholly claimed by ladies—Miss Bosanquet, Mrs. Tilt, and Mrs. Peat. To this honourable list may be added the name of Mrs. William Pocock, for when

her husband proposed to reside in Leyton, she stipulated as a condition of her leaving London for this place, that her husband should do all in his power to foster¹ Methodism here.² Does not this call to remembrance that during the course of His earthly ministry Christ was often attended by a band of holy women? And are we not again reminded that the first convert of Christianity in Europe was Lydia, and that she afforded the infant Church an asylum in her home? There are those who would make it a reproach to the Church that she gathers the *women* together. In a striking passage, in his *People's Bible*, Dr. Joseph Parker answers this contemptible sneer:—

“Have *men* forsaken religion and left the women to keep it up? To some extent. Is it not the mocker's taunt that ‘women keep up the Church’? It may be; but it is a fool's gibe. The woman does keep up the Church—God bless her! But she keeps up *more*. O thou blatant, mocking fool, to taunt the very saviour of society! Sweet, beauteous, noble woman! Thou unclean tongue! She *does* keep up the Church, but she also keeps up the love of the world, the patience of the world; the home that covers your unworthy head, mocker, fool, hard of heart! Yes, she keeps it *all* up. There be some who, with self-inflation that would be damnable, if it

¹ My authority says “to commence.” This cannot be correct. Methodism was “commenced” in the High Street nearly twenty years before the Pecoeks came. See p. 27.

² Leyton is not the only society in London indebted to the unique service of its women. Tyerman, in his *Life and Times of Wesley*, vol. iii., p. 116, narrates: “For many a year, Methodism at Poplar had a struggle for existence, and often was Wesley importuned to give up the preaching there; but his constant answer was, ‘Does the old woman [Mrs. Clippingdale] who sits in the corner of the long pew still attend?’ ‘Oh, yes,’ was the reply: ‘she never misses.’ ‘Then for her sake keep going,’ was Wesley's rejoinder. The venerable woman, who was thus the means of perpetuating Methodist preaching at Poplar, was a native of Swallowwell, near Newcastle, and, at twelve years of age, received her first society ticket, in 1745, from the hands of Wesley. Four years later, she came to London, and continued a faithful Methodist for above seventy years.” See also *Methodist Magazine*, 1835, p. 494.

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were not contemptible, say that *women* fill our churches now; the *men* have given them all up. Yes, but only in the same proportion in which they have given up *love, purity, patience, home!* I hardly forgive myself for the momentary anger which I spent on the contemptible mocker."¹

Wesleyanism in Leyton is still blessed with good women, eager for any and every service. May the spirit of Mary Bosanquet, Mrs. Tilt, Margaret Peat, and Hannah Pocock ever abide upon them, and also upon the daughters who shall succeed them!

¹ *People's Bible*, Acts of the Apostles, ch. xvi.

CHAPTER VII

Letter by John Carr—Edward Sells initiates the cause in Chancery—United action of the Wesleyans and Tabernacle friends—Difficulties settled at last—Matilda Salisbury and her conversations with Margaret Peat—Rev. George Whitfield—Rev. Henry Moore—Rev. Thomas Ludlam—Edward Sells speaks for his friends—The lawyer gives evidence—Trusts of the deed.

THE statement of the proceedings in the High Court of Chancery, which I described, in the last chapter, as having been drawn up by a lawyer, intimately acquainted with the whole matter, was evidently prepared at the wish of the Rev. Richard Watson, and intended for publication. This is evident from a letter, written by Mr. John Carr, and attached to the account. Mr. Carr's letter is as follows :

"MY DEAR SIR,—By the inclosed letter from Mr. Brooks you will find he has very kindly done more than I asked, for instead of furnishing me with undigested documents relating to the Leyton Legacy, a statement of the whole affair has been prepared (I suspect by himself), in such a form as to require but little alteration, if any, before publication. It occurs to me that it may be a question whether or no the various affidavits should be printed. This you will easily decide upon ; but as some introductory matter may be required, I would propose a few general references to the past as follows : ' We have received the following account of the proceedings relating to Mrs. Peat's legacy of £1000, left by Will, for the purpose of supplying Low Leyton, in the County of Essex, with Wesleyan Methodist preachers. This legacy

has remained in the hands of the surviving executor of Mrs. Peat and his representatives from the year 1785, notwithstanding repeated applications from Mr. Pocock, and other individuals connected with the neighbourhood, owing to the difficulty of substantiating the claim of our Society in preference to that connected with the Tabernacle, which appeared by the obscure wording of the bequest to be equally the object of Mrs. Peat's bounty. These difficulties were at length overcome by the friendly and Christian spirit of the Rev. Mr. Collinson,¹ of Walthamstow, Pastor of the Tabernacle Society in Low Leyton, aided by a corresponding feeling on the part of — Wilkes, Esq., and other gentlemen connected with that society, who consented to a joint application to the Court of Chancery, on an understanding that the Society should receive one-third, and the Wesleyan Methodist Society two-thirds of the original bequest and its accumulations. The able manner in which Messrs. Brooks, Grane & Cooper of John Street, Bedford Row, have conducted this affair to its successful and speedy issue, is highly creditable to them as professional men.—I remain, dear sir, yours sincerely,

JOHN CARR.

"SEWARDSTONE, 21st October, 1830."

The letter is directed to

"Rev. R. WATSON,
City Road."

The following is the account by lawyer Brooks :

"SUMMARY STATEMENT OF FACTS as to a bequest in favour of the Wesleyan and Tabernacle Societies ; and of certain Proceedings in Chancery establishing the Gift.

"Mrs. Margaret Peat, who died in the month of May, 1785, made a Will dated the 2nd of November of the previous year ; by which she directed the interest of

¹ The Rev. George Collinson. He was also principal of a private academy for divinity students at Hackney.

£1000—4 per cent Bank Annuities—to be paid to one William Shannon for his life, and at his death she directed ‘the interest to be applied to provide Methodist preachers for Low Layton either Mr. Wesley or the Tabernacle ones, which the people may like best. Although William Shannon died so far back as June, 1804, the ultimate object of Mrs. Peat’s bequest was not accomplished until the month of August, 1829, when the Gift was established by a Decree of the Court of Chancery, which was obtained under the following circumstances:

“Edward Sells, Esquire, a benevolent gentleman resident at Walthamstow, had acquired the knowledge of the provision contained in Mrs. Peat’s will, and that several attempts had been made to recover the legacy, but which had all failed; and in the early part of the year 1827, he mentioned the matter to Messrs. Brooks, Grane & Cooper (who had usually been employed as his solicitors) to whom he communicated the several facts of which he was in possession, and obtained their opinion upon the subject: and upon consulting several members of the Wesleyan Society, it was determined to act under their advice by enforcing payment of the legacy.

“Upon the requisite enquiries being made, it was ascertained that the whole of the executors originally appointed of Mrs. Peat’s will had died; and that she was then legally represented by three persons (Elizabeth Wedd, Susannah Greenwood, and Margaret Redfern)¹ who were the executrices of Elizabeth Greenwood, the Widow and Executrix of Thomas Greenwood, who was Mrs. Peat’s surviving Executor. The legacy in the interval having accumulated by the investment of

¹ By his will Thomas Greenwood appointed his wife, Elizabeth Greenwood, executrix, and she became the legal personal representative of Margaret Peat. Elizabeth Greenwood died in November, 1823, and by her will, dated 14th July, 1817, appointed Elizabeth Wedd, Susannah Greenwood, and Margaret Redfern her executrices, who thereby became the legal personal representatives of Margaret Peat.

dividends from time to time, and forming a fund consisting of £2066 9s. 6d. 3½ per cents, and £322 5s. 6d. new 4 per cents.

"Applications were immediately made to Mrs. Peat's representatives, on behalf of the Wesleyan Society at Layton, to have the Stock transferred for their benefit, but which the representatives declined to do, or to act at all in the matter, except under the direction of a Court of Equity. They had got a notion, in which they were not singular, that the bequest was void for uncertainty. But under legal advice, the sanction of the Attorney-General was obtained to the filing of an Information calling upon the Court of Chancery to establish the legacy in favour of the Wesleyan Society. This Information, in which Messrs. John Carr, Francis Fawcett (*sic*), George Allen, William Dove, Robert Johnson, Edward Day, John Josiah Buttress, Charles Forster, Benjamin Clarke, James Giffin, and William Pocock, who were Trustees of Low Layton Chapel, sustained the character of Relators on behalf of the Society, was filed in February, 1827, against the representatives of Mrs. Peat before named, and also against the Solicitor-General (who became a necessary party in order to sustain two material questions which arose upon the will): viz. *first*, whether in point of law the bequest was really void for uncertainty, and therefore whether the Crown was entitled in the absence of next of kin; and *secondly* with reference to the proportion to which the Tabernacle Society might be considered entitled.

"Upon the cause coming on for original hearing on 19th June, 1828, a decree was made by the Master of the Rolls, by which it was referred to Mr. Stratford (one of the Masters of the Court) to approve of a proper scheme for the application of the legacy and accumulations; and that the Relators on behalf of the Society of Wesleyan Methodists, and the Minister of the congregation of Dissenters originating from or connected with the Tabernacle preachers at Layton, on behalf of the last-named Dissenters, should be at liberty to attend the said

Master thereon, and to lay proposals before him for that purpose; and that the Master was to state such scheme, with his opinion thereon, to the Court.

"In pursuance of this decree, proposals were laid before the Master by each party, upon the basis of an arrangement which had been come to between the Wesleyan and Tabernacle Societies, for the purpose of avoiding all litigation between them upon the subject; by which in the result it was proposed that the Wesleyan Society should take two third parts of the clear fund arising from the legacy after the payment of all expenses attendant upon the proceedings; and that the other Society should take the remaining third part, each party proposing at the same time that the proportions agreed upon should be properly vested in responsible trustees.

"The object of the proposal on behalf of the Wesleyan Society was to satisfy the Master that Wesleyan Methodist preachers were employed at Low Layton at or about the time when Mrs. Peat made her will, and that such Society had subsequently been matured and established with a regular chapel and congregation, and particularly that it was known to be the expressed wish of Mrs. Peat that Mr. Wesley's preachers should partake of her bounty.

"For this purpose, the evidence laid before the Master consisted of the Low Layton Trust Deed, with the provisions of Mr. Wesley's Deed of 28th February, 1784, therein referred to, the depositions of Matilda Salisbury, the Rev. George Whitfield, Edward Sells, Esq., the Rev. Henry Moore, and also an Affidavit of the Rev. Thomas Ludlam. It was considered that this evidence satisfactorily made out the propositions submitted to the Master on behalf of the Wesleyan Society; and it also stated the mode in which the preachers had been accustomed to be appointed and were remunerated. The Master however refused to entertain the proposals;

"In the *first place* considering that the Court could not act upon the will, so far as related to this bequest,

upon the ground of the uncertainty arising from the ambiguous expression 'which the people may like best'; and the impossibility, as he supposed, of ascertaining at all times whom they liked best;

"*Secondly*, because the proposal was to apply the Interest in supporting preachers 'to preach no other Doctrines than those which are contained in certain Notes upon the New Testament and the first four volumes of Sermons published by Mr. Wesley,' doctrines which the Master considered the law of the land had not recognised; and

"*Thirdly*, that as Mrs. Peat's will had bequeathed the legacy to *one* Society or the other, it was not competent for the parties to agree to a division of the fund.

"Under these circumstances the Master made an adverse report to the Court, dated the 8th of May, 1829, by which, after stating the proposals which had been so submitted to him, he certified that he did not think himself authorised to approve of them.

"The obstacle thus thrown in the way of the parties by the Master's report was calculated to interpose very considerable difficulty in the attainment of their object; and upon mature consideration of all the circumstances, it was considered advisable immediately to lay the whole matter before the Court itself, and by that means to obtain if possible an approval of the plan without seeking to get the matter referred back again to the discretion of the Master, which is the course usually pursued whenever the Master's decisions are disapproved by the Court.

"The proceedings which had taken place were accordingly the subject of a very special Petition, which came on for hearing before the Vice-Chancellor on the 30th of May, 1829; when, after an attentive consideration of the subject, the Court made an order, by which it was declared that the proposals mentioned in the Master's report 'were fit and proper to be carried into effect,' and certain consequential formal directions were then given that the Master should approve of proper

persons to be appointed Trustees of the respective proportions of the fund, as agreed upon.

"It had become requisite to lay another proposal before the Master, by which Messrs. Sells, Gray, Carr, and Buttress were proposed as fit and proper persons to fill the office of Trustees on behalf of the Wesleyan proportion of the bequest. Here, however, a difficulty again arose in the Master's Office, and the Master refused to approve of the proposed Trustees, because they were not *inhabitants* of Low Layton, although the fact of their respectability was abundantly verified (as to Messrs. Carr, Buttress, and Gray, by Mr. Sells' Affidavit, which stated cogent reasons why they ought to be appointed; and as to Mr. Sells himself, by the Affidavit of the Solicitor who conducted the proceedings for the Society, who abundantly testified as to the fitness of that gentleman).

"In the ordinary course of proceeding, a further reference to the Master must have been obtained (upon his approval of Trustees), in order that he might also settle the proper Deeds for vesting the legacy in such Trustees; but finding that difficulties were interposed by the Master in every step taken before him on the subject, in consequence of the strong opinions which he entertained against the claim altogether, it was determined, if possible, to procure an order from the Court, by which the Trustees thus proposed should be adopted, and the form of a Deed approved by the Court instantan; without again resorting to the Master's Office,—and an application was accordingly made, which succeeded, although no precedent could be found for the Court's proceeding in that summary way in such cases. The Vice-Chancellor however, most considerately and honourably declared, that he thought the parties ought not to be further impeded in obtaining their just object.

"The final order made upon such application, by which the Trustees and Deeds were adopted, and the Accountant-General directed to divide and transfer the Stock, was pronounced on the 4th of August, 1829; and the Trust Deed was executed shortly afterwards.

"APPENDIX.

"DEPOSITION OF MATILDA SALISBURY—Says that she did well know Margaret Peat, late of Bishopsgate Street, in the Parish of St. Botolph without Bishopsgate Widow deceased, and whom she knew for three years and upwards before her death, and says that some time about two years before the death of the said Margaret Peat, the said Margaret Peat called on her at her house at Low Layton to accompany her to the Wesleyan Chapel at Low Layton aforesaid, where she had for a great many years attended divine service there, performed by Ministers of the Wesleyan Methodists' connection; and where the said Margaret Peat attended also in the summer seasons. And says that Deponent, when said Margaret Peat so called on her as aforesaid, said to her the said Margaret Peat as follows: that is to say 'We shall not have this chapel long.' And said Margaret Peat, in reply thereto, said 'Don't let that fret you. I will take care to leave enough to support the chapel with good preachers as long as Mr. Wesley can send one.' And she says that Deponent did many times afterwards tell said Margaret Peat to remember her promise (meaning the promise of her said Margaret Peat herein before stated) and the said Margaret Peat always (in answer thereto) said, 'I will, never fear. I will not forget it.' But said Margaret Peat never did in the hearing of Deponent, say what Legacy she would by her will give, or what bequest she would make to any Sect or Society of Dissenters save as aforesaid. Says that she does know and has for near 53 years last past known Low Layton, she Deponent having all that time lived and resided there. And says that there is now a Sect or Society called the Wesleyan Methodists existing at Low Layton aforesaid, and which is the only religious Sect or Society existing there. And that there is not now any Sect or Society called

the Tabernacle, or by any other similar name existing at Low Layton aforesaid. And says that the said Sect or Society called the Wesleyan Methodists has existed at Low Layton aforesaid ever since the year 1777 or thereabout. And that Preachers of such last mentioned Sect or Society have been accustomed on every Sunday during the said last mentioned period to perform religious service in Low Layton aforesaid, except once or twice, when the preacher may have been unavoidably prevented attending there, and on the occasion of the preacher's attending as aforesaid, there has been preaching by such said preachers to said Society of Methodists at Low Layton. Says that said last mentioned Sect or Society has a chapel for religious worship in Low Layton aforesaid, and that such chapel was built in the year 1823 at a certain place between Knight's Green and Knott's Green in Low Layton aforesaid and the same has existed ever since. Says that Low Layton aforesaid is now and has been ever since the year 1777 or thereabouts, included in the circuit or list of places visited by the preachers of said Sect or Society of Wesleyan Methodists.

“THE REV. GEORGE WHITFIELD¹—Says that he does know and is well acquainted with, and has for near 50 years last past known and been well acquainted with, Low Layton in the County of Essex. Says he does know that there does now exist and has existed ever since Deponent has known Low Layton aforesaid, a Sect or Society called the Wesleyan Methodists at Low Layton aforesaid. And Deponent never knew of any other religious Sect or Society being or existing there. Says that he does know and is acquainted with said Sect or Society called the Wesleyan Methodists at Low Layton aforesaid, he Deponent having many times during

¹ A Methodist preacher who entered the work in 1785, and died in 1832—not the great evangelist.

the period aforesaid preached to such Society at Low Layton. And says that there is not now existing at Low Layton aforesaid (to the knowledge of Deponent or as he ever heard or believed) any Sect or Society called the Tabernacle or by any similar name. Says that preachers of said Sect or Society called the Wesleyan Methodists have for the space of near 50 years (within the knowledge of Deponent) been accustomed to perform religious service, and to preach in Low Layton aforesaid. And have so done once every Sabbath day, and generally on one other day in the week (as Deponent believes) unless unavoidably prevented. Says that said last-mentioned Sect or Society has a chapel for religious worship in Low Layton aforesaid, which was built some years since; but when in particular Deponent does not now recollect with certainty. And says that Low Layton aforesaid is, and has been ever since Deponent has known the same, included in the Circuit or List of the places visited by the preachers of the said Sect or Society called the Wesleyan Methodists.

“EDWARD SELLS, ESQUIRE—Says that he does well know Low Layton and has known the same from about the year 1775, and says that he does know that there are two religious Sects or Societies at present existing within the parish of Low Layton, one of which is a Sect or Society called the Wesleyan Methodists, and which was in existence at Low Layton in the year 1775, and has been so ever since that time. Says that the other of the said Sects or Societies is at Laytonstone (a hamlet within said parish of Low Layton), and is as Deponent believes of the Independent or of ‘the Tabernacle’ denomination; but of which of them Deponent does not know, nor does he know how long the same has existed in Laytonstone aforesaid. Says he knows that preachers of said Sect or Society called the

The Rev. Henry Moore's Deposition 53

Wesleyan Methodists have been accustomed ever since said year 1775, to perform religious worship or to preach in Low Layton aforesaid; and have so done every Sunday and on one other day in the week during that period, as Deponent believes. Says that said Sect or Society called 'the Wesleyan' has a Chapel for religious worship in Low Layton aforesaid, and which has existed for some years since said year 1775, but for how long Deponent does not now recollect. And said other Sect or Society has a Chapel at Laytonstone aforesaid which has not (as Deponent best recollects) been built more than two years.

"THE REV. HENRY MOORE¹—Says that he does know Low Layton, and has known the same for 43 years last past. Says that he is acquainted with only one religious Sect or Society called the Wesleyan Methodists, and he may have heard but does not of his own knowledge know that there was a Sect or Society called the Tabernacle at Low Layton aforesaid or near thereto. And he does not know of any other religious Sect or Society than as aforesaid now existing there. Says that said religious Sect or Society called the Wesleyan Methodists, has to the knowledge of the Deponent existed at Low Layton aforesaid for 43 years last past, and that during that period preachers of that Sect or Society have been accustomed to preach in Low Layton aforesaid on Sundays generally, and Deponent has himself preached there on Sundays, he being a preacher in that connection. Says he believes that said religious Sect or Society called the Wesleyan Methodists did exist at Low Layton aforesaid for some years prior to said period of 43 years, and that preachers of such Sect or Society were accustomed to preach there prior to that period.

¹ The Editor of Mrs. Mary Fletcher's letters; entered ministry 1779, died 1844. He was President in 1804 and again in 1823.

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And that the preachers of the same Sect or Society have been accustomed during the whole of the time aforesaid to preach there on other days besides Sundays, as Deponent also believes, and he Deponent has himself occasionally preached there on other days besides Sundays. Says that said Sect or Society called the Wesleyan Methodists have a chapel for religious worship in Low Layton aforesaid, and that such chapel was built about two or three years¹ and has existed ever since, and which chapel this Deponent opened as being Chairman of the District. Says that Low Layton is, and has been for 43 years last past, included in the Circuit or List of places visited by the preachers of said Sect or Society called the Wesleyan Methodists.

“ AFFIDAVIT OF REV. THOMAS LUDLAM² of Wellingborough in the County of Northampton who maketh oath and saith that he was on or about the 1st day of August in the year 1826, appointed by the conference of the people commonly called Wesleyan Methodists held in Liverpool from July 26th to August 9th, to act and officiate as the regular Methodist Minister for Low Layton in the parish of Low Layton in the county of Essex. And this Deponent saith he accordingly entered upon his duties as aforesaid, and continued to perform them, from the time of the said conference which was held at Liverpool, until the time of the conference which was held in London in the year 1828, when he was removed by the said last mentioned conference to his present station at Wellingborough aforesaid. And this Deponent saith that the preachers of the Sect of the Wesleyan Methodists are nominated and set apart for preaching in certain districts by

¹ The deed of the chapel is dated 16th March, 1826. Henry Moore was at the time superintendent of London North Circuit (City Road).

² Ludlam did not continue in connexion with the Conference.

the Wesleyan conference for the time being, according to the provisions of a certain Deed Poll or instrument bearing date the 28th day of February, 1784, under the hand and seal of the late Rev. John Wesley ; and which Deed Poll was as this Deponent believes duly enrolled in the High Court of Chancery. And this Deponent further saith that the persons so set apart are wholly under the control of the said conference, by whom they are first appointed to preach in certain districts, and subsequently removed to other districts, generally at the expiration of three years or thereabouts, at the pleasure of the said conference. And this Deponent saith that the preacher for the time being of the Wesleyan Chapel or Meeting-house in Low Layton aforesaid usually receives from the Stewards thereof a Stipend or Salary for his services as such preacher, which is supplied by an income at present arising from periodical and other collections in the said chapel ; and which income is applied as well towards the support of the said preacher, as in payment of the other outgoings and expenses in and about the said chapel.

“AFFIDAVIT OF EDWARD SELLS, ESQUIRE—Saith that he knows and is well acquainted with said John Carr, John Josiah Buttress, and Richard Gray ; and that they are respectively members of the said Society of Wesleyan Methodists, and saith that the said several persons are persons of known credit, wealth, and respectability ; and being such members as aforesaid, they have been appointed, together with the said Deponent, by the said Relators, in full concurrence with the wishes of the said Society, to be proposed for Trustees of the said Wesleyan portion of the said fund, as the same is established and apportioned by the Court ; in preference to, and exclusive of all other persons. And that the said John Carr, Josiah Buttress, and Richard Gray are, in the best and utmost of the said Deponent's judgment and

belief, the most fit and proper persons to be such Trustees as aforesaid. And the said Deponent further saith that he well knows the parish of Low Layton and the persons residing therein, he the said Deponent having known and lived in the said parish for very many years; although his house is not exactly within the said parish, but is in Walthamstow, which is a parish very near to it. And the said Edward Sells saith, that there are not within the said parish, inhabitants connected with it, who either in respect to wealth, respectability of character, habits of business, or other qualifications, are so fit and proper persons, or nearly so fit to be appointed Trustees as aforesaid, as the said persons are who have been nominated as aforesaid, or who are willing to take upon themselves the office of such Trustees as aforesaid, and on the contrary, in the best and utmost of the said Deponent's judgment and belief, there are not fit and proper persons being inhabitants of the said parish and Wesleyan Methodists, or connected with the said Society, who are fit and proper to be appointed as aforesaid. And the said Deponent saith that he occasionally attends divine service in the chapel of the said Society at Low Layton aforesaid; and hath been for many years and is well acquainted with the management and concerns of the said Society, and also with the fund in question in this cause, and he the said Deponent having been frequently and earnestly required by the Petitioners to become one of the Trustees of the said two third parts of the said stocks or funds, he is willing to act in the execution of the said Trusts thereof with the said several other persons, if this Court shall think fit to appoint them and him Co-trustees as aforesaid, but not otherwise.

“AFFIDAVIT OF JAMES SHEFFIELD BROOKS, GENTLEMAN—
Saith that he has for ten years and upwards last past known and been well acquainted with the said

Edward Sells, Esq., and that the said Edward Sells is a person of independent fortune, great respectability of character, and considerable experience in matters of business, and also from his knowledge of the parish of Low Layton and his acquaintance with the concerns of the Society there called Wesleyan Methodists, as well as from other qualifications, he, the said Edward Sells, in the best and utmost of the said Deponent's judgment and belief is a very fit and proper person to be appointed one of the Trustees of the said stocks or funds; and that the discovery of the said bequest and fund, the institution of the proceedings by which the Court has taken the said funds from the hands of persons who had got it without applying it to the Testatrix's bequest, and by which it was decreed and apportioned in this suit, are almost entirely owing to the exertions of the said Edward Sells, and that the said Wesleyan Society are very anxious that he should be one of the Trustees for applying the same under the order of this Court. And as to all the several other persons, who on the part of the said Society have been proposed to be Trustees of the said respective funds, the said Deponent saith that from his long acquaintance with the said proceedings, and from general reputation concerning the said parties, as well as from his personal knowledge, the said Deponent in the best and utmost of his knowledge and belief, considers them most fit and proper persons to be entrusted with the application of the said several funds, and doth not believe that there is in the parish of Low Layton persons who are members of the said several Societies, who ought to be so entrusted.

“TRUSTS OF THE DEED.

“The interest of the Stock (£1333 14s. 10d. Bank 3 per cent. Consolidated Annuities) to be received by the Trustees, and to be paid to the person who shall for the time being be the preacher of the Wesleyan

Chapel at Low Layton, on production by him of a Certificate or note in writing of his being such preacher signed by the President for the time being of the Wesleyan Conference, as established by the Deed Poll of the 28th February, 1784. If the preacher shall die or cease to act as such during any current half year, and before the dividends shall have accrued and become payable, then the Trustees are to pay him (or his personal representative as the case may be) such proportion of the dividends as the proportion of time during the current half year in which he shall have continued his office, shall bear to the whole current half year.

“If the Trustees shall be reduced to two, or less than two, who shall be willing and capable to act as such; then the survivors shall by Deed or writing under their or his hands, to be indorsed on the Trust Deed, appoint other proper persons being members of the Wesleyan Society, and not preachers therein, to be new Trustees; so that every such nomination be approved of in writing by the President of the Conference as established by the Deed of 1784; and upon such appointment, the Stock is to be transferred into the names of the new Trustees, who are to subscribe a memorandum in writing, to be indorsed on the Trust Deed, acknowledging their acceptance of the Trust, and if requested shall execute a Declaration of Trust thereof.

“The Trustees to be reimbursed all charges and expenses which they may incur in the execution of the Trusts.”

CHAPTER VIII

The second chapel—The site enlarged—The Trust renewed—
The chapel placed on the Model Deed.

THE building now standing at Knott's Green was erected in 1843, the architect being Mr. William Willmer Pocock, son of William Fuller Pocock.

The memorial-stone was laid by Thomas Farmer, Esq., the Rev. Thomas Martin¹ assisting in the ceremony. The Rev. F. J. Jobson, D.D., conducted the opening service on the 26th of June, delivering a sermon on the transfiguration of our Lord.

Leyton was at this time the head of an independent circuit, the Rev. Robert Colman being the superintendent.²

Upon the erection of this chapel it was necessary to add to the site. The lease mentions "the chapel or meeting-house which has been partly erected on the said ground," showing that the new chapel extended beyond the original site. This additional piece of ground embraced the present vacant triangular plot on the south side.

The deed of this enlargement of the site is endorsed :

"LEASE of a piece of ground at Knott's Green, Low Leyton, in the County of Essex for a term of 999 years, . . . from Christmas Day, 1822, for and during, and unto the full End and Term, etc.

¹ Entered the ministry 1804; *d.* 1866.

² Entered the ministry 1829; *d.* 1871.

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"W. F. Pocock, Esqre. to the Revd. R. Colman.

"Dated December 10th, 1844.

*"Signed, Sealed, and Delivered by the within named
William Fuller Pocock in the presence of*

"SAMUEL ARCHBUTT, Solr.

"JNO. ROBT. MARTIN,

Clerk to Mr. Archbutt, Solr.

9 Sloane Square Chelsea."

On the erection of the chapel the trust was renewed, according to the terms of the lease, an event which explains the two following parchments:

*"ASSIGNMENT of a piece of Ground, Chapel, and
premises, situate at Low Leyton, in the county of
Essex. In trust.*

"Mr. John Carr and others, to the Revd. Robert Colman.

"Dated December 10th, 1844.

*"Signed, Sealed, and Delivered, by the within named
Francis Fawcett, Edward Day, John Josiah Buttress,
Benjamin Clarke, James Giffen (sic), and Robert
Colman (the several erasures, interlineations, and altera-
tions having been first made therein) in the presence of*

"JNO. ROBT. MARTIN,

Clerk to Mr. Archbutt, Solr.

9 Sloane Square

Chelsea.

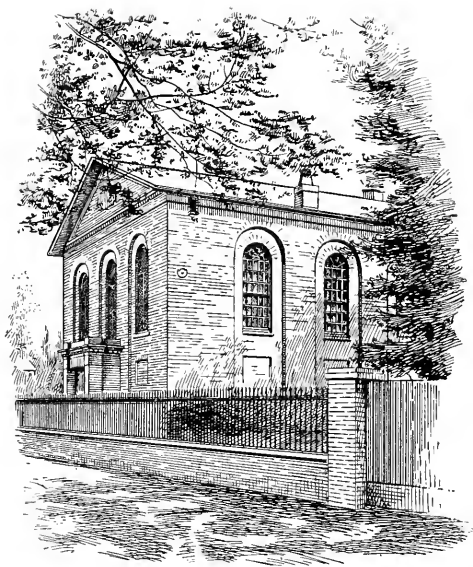
*"Signed, Sealed, and Delivered by the within named John
Carr, Robert Johnson, and Charles Forster in the
presence of*

"ALEXANDER FREDK. ELLIS,

Clerk to Mr. Archbutt, Solr.

9 Sloane Square

Chelsea "



KNOTT'S GREEN WESLEYAN CHAPEL (BUILT 1843).

Assignment of Ground and Chapel 63

"ASSIGNMENT of Leasehold Ground, Chapel, and Premises at Knott's Green, Low Leyton, Essex. In trust.

"The Revl. R. Colman to Mr. Edward Day and others.

"Dated December 11th, 1844.

"Signed, Sealed, and Delivered by the within named Samuel Archbutt in the presence of

*"ALEXANDER FREDK. ELLIS,
Clerk to Samuel Archbutt, Solr.
9 Sloane Square
Chelsea.*

"Signed, Sealed, and Delivered by the within named Noah Martin, George Clarke, William Marshall, William Munt, John Casborn, John Brooks Hill, and George Knott in the presence of

"JOSHUA MOUL.

"Signed, Sealed, and Delivered by the within named Robert Colman, Edward Day, James Giffin, and John Josiah Buttress in the presence of

*"JNO. ROBT. MARTIN,
Clerk to Mr. Archbutt, Solr.
9 Sloane Square
Chelsea."*

"Enrolled in Her Maty.'s High Court of Chancery the thirtieth day of April, in the year of our Lord 1845, being first duly stamped according to the tenor of the Statutes made for that purpose.

"D. Drew."

At a later date the chapel was placed on the MODEL DEED.

" Wesleyan Chapel at Knott's Green, Low Leyton.

"ORDER of the Charity Commissioners, dated 9th February, 1872.

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"The Order constitutes a Board of Trustees, and places the property on the deed 'known and distinguished as 'The Wesleyan Chapel Model Deed.'"

The Trustees by this Order were Nathaniel Leigh, Joseph Rufus Aldom, Ph.D., Charles Henry Goldthwait, Charles James Thomas, William Frederick Potts, Caleb Oliver, William Otter Smith, Richard Rowbotham, Alfred Bedwell, William Meakin, John Topham, William Munt Marshall.

At the present date, some of the trustees of this chapel being dead, the number is being increased to the full complement.

Before passing away from the old chapel, it will be well to refer to two names associated with it which afterwards became equally associated with the new church. In the Leyton Road (now High Road) opposite the new Abbott Park Estate there are two old Wesleyan homes side by side — Salway House and Lime Tree House. The former was occupied by the late Rufus Aldom, Esq., Ph.D., who conducted a well-known school here. Dr. Aldom came to Leyton about the time of the "Reform" agitation of 1848-49, and was a pillar of strength to the work. His pupils, numbers of whom are now prosperous men in almost all parts of the world, were regularly marched to service at Knott's Green Chapel, until the erection of the Mary Fletcher Memorial Church. Richard Skelton, Esq., of Lime Tree House, has been associated with Leyton Methodism from childhood, his father having been a regular worshipper at the chapel at Knott's Green. As Mr. Skelton is still with us, we must refrain from saying more than stating that no workers were more energetic and helpful in the erection of the new church than he and members of his family.

The names Aldom and Skelton must ever have a place in any record of Leyton Wesleyanism.

CHAPTER IX

The Mary Fletcher Memorial Church, promoted—The stone-laying
—The opening services—Description of the church—Frog
Row—Documents—Organ added.

BEFORE the formation of the last-named Board of Trustees of the Knott's Green Chapel it was apparent that much more accommodation was needed for the congregation and the various agencies of the Society. This advance was rendered immediately possible by two circumstances:

1. The gift of an excellent site by S. R. Bosanquet, Esq., for the appropriate purpose of erecting a chapel to the memory of his deceased relative, Mary Fletcher.

2. A liberal grant and loan offered by the Wesleyan Metropolitan Chapel Building Fund, a fund of which it is not too much to say that it has been, by the Divine favour, the salvation of Wesleyanism in London.

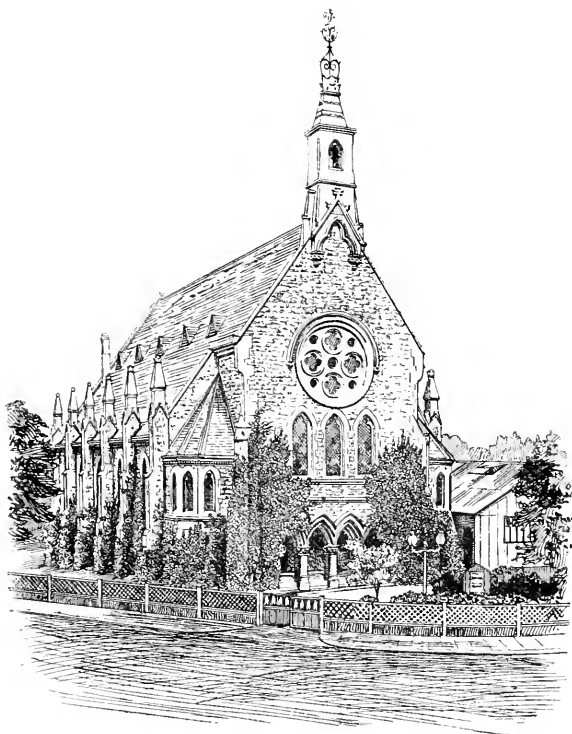
The friends at once put forth strenuous efforts to erect a building which, when completed, should be worthy of the illustrious name with which it would ever be associated.

The ceremony of memorial-stone laying was arranged to take place on Monday, the 9th October, 1876. The preliminary luncheon was held in the Grange Park Road Grammar School, when about eighty friends assembled. The chair was ably filled by J. Hainsworth, Esq., of Park Place, Leyton, who was supported by the Revs. R. N. Young (the superintendent of the circuit), G. Mather, G. Burgess, J. H. Ingram, J. L. Withington, W. Hudson, W. Walters, J. Sutch, and C. Churchill; S. C. Bosanquet, Esq., Dr. Aldom, Messrs. Marshall,

Leigh, Skelton, and Surr; and other ministers and gentlemen. The chairman having delivered an earnest and able address after the luncheon, Dr. Aldom made a statement of the chapel enterprise, embodying the rapidly growing necessities of the neighbourhood, the difficulties to be surmounted, and what had so far been accomplished.

The ceremony at the site was commenced by the Rev. R. N. Young giving out a hymn, after which the Rev. G. Burgess read a portion of Scripture, and the Rev. C. Churchill offered prayer. Dr. Aldom, on behalf of the trustees, presented a trowel to S. C. Bosanquet, Esq., who was present in behalf of S. R. Bosanquet, Esq., the generous donor of the site. S. C. Bosanquet, Esq., having declared the first stone duly laid, referred to his connexion with the Church of England, and remarked that it had been a satisfaction to him to know that Mr. Pardoe, the former vicar of the parish, and Mr. Brewster, the present incumbent, had manifested their goodwill towards the undertaking. He believed that the time was not far distant when there would be co-operation, goodwill, and unity amongst all the members of the Christian Church, by whatever names they might be called. There never was a time when it was more necessary for those who belonged to Christ's Church to be united. They were surrounded by enemies on every side, and if they were to "hold the fort" there must be no disunion with them. Therefore, he hoped that all in that place would be sincerely united, and that when they met, as they did at that time, in connexion with the erection of their new church and a building for God's worship, they would all remember that they were in a far higher and deeper sense a building of God, and that it was their bounden duty as members of one Church and of one body to be united with love one towards another, encouraging one another in good works.

Other stones were then laid, trowels being duly presented (1) by the Rev. R. N. Young to Miss Aldom; (2) by the Rev. T. H. Ingram to Mrs. Horace Marshall



THE MARY FLETCHER MEMORIAL WESLEYAN CHURCH (BUILT 1876).

The Mary Fletcher Memorial Church 69

(3) by Mr. Bennett to Mrs. Leigh; (4) by the Rev. G. Burgess to Miss A. M. Skelton; and (5) by Mr. Hainsworth to Mrs. Surr.

A public meeting was held in the Congregational Church, which had been kindly lent by the pastor and friends, over which Mr. Hainsworth presided. The chairman's introductory remarks imported such enthusiasm into the meeting as was not lost during the entire evening. The brotherly and animated addresses of the Rev. Messrs. Davis (pastor of the church) and Morris (Baptist) were all that could be desired. The spirit of liberality was greatly promoted by the stirring appeals of the Rev. Messrs. Walters, Mather, and Hudson.

The day's results greatly exceeded the utmost expectations. Amongst the contributors were the following: Mr. Boyce, £50; Mrs. H. Marshall, £50; Salway House and Cambridge House, £40; Mrs. Leigh, £25; Mrs. Skelton, £20; and Mrs. Surr, £20. On thanks being presented to the chairman, it was stated that Mr. Hainsworth had generously given at the meeting £25, and promised a further donation of £50 on the completion of the building. The entire proceeds of the day amounted to more than £350.

The architect was Mr. George Marshall, of Hackney.

On Tuesday, June 26th, 1877, the new chapel was dedicated to the worship of God. The Rev. Dr. Osborn preached in the afternoon, and the Rev. Richard Roberts in the evening, the services exciting great interest in the neighbourhood.

The chapel, which occupies a commanding position at the junction of three roads, is a large and very substantial Gothic structure, built of Kentish rag and Bath stone. The pews are of pitch pine, cushioned, and carpeted. The windows are filled with tinted cathedral glass, and three stained windows are placed in the chancel. The chapel is warmed by hot water, and lighted from eight handsome coronas. The most prominent of the internal fittings is a very massive and beautifully carved stone pulpit. The chapel at present seats seven hundred, but

when finished will hold a thousand persons. The original cost was £5500.

When the Mary Fletcher Memorial Church was built, there stood between it and the High Road old cottages known as Frog Row. It appears that Frog Row was condemned as early as 1791. The following is from the parish records :

"1791, *May 9th*. Resolved—That the thanks of this Vestry be given to John Pardoe, Esq., one of the Lords of the Manor of Leyton Grange, and to Joshua Peart, Esq., as the representative of the Mayor and six Aldermen of Lincoln the other Lords of the Manor aforesaid, for their very polite and generous behaviour to the parish in having granted a license to pull down all the houses in Frog Row, and to lay to the ground, whereon they stand, into the publick highway, although the said ground is copyhold. And the Rev. Mr. Keighly, vicar, was requested to send the above gentlemen a copy of this resolution."¹

In spite of this license Frog Row escaped demolition till quite recent times.

The documents which refer to this property are :

1. "*AGREEMENT as to conveyance of land, and erection of Chapel on land, at Leyton, Essex.*

"*S. R. Bosanquet, Esq., and Messrs. William Leigh, Joseph Rufus Ahlom, Charles James Thomas, Richard Skelton, William Meakin, and William Munt Marshall.*

"*Dated 22nd August, 1876.*"

2. "*CONVEYANCE of Freehold Land and Chapel at Leyton, in the County of Essex.*

"*William Henry Bosanquet, Esq., and others, to the Trustees of the Wesleyan Chapel, Leyton, Essex.*

"*Dated 20th March, 1878.*

¹ Kennedy, *Hist. Leyton*, p. 394.

"B. 427. Registered by the Wesleyan Chapel Committee this twenty-seventh day of January, 1890.

"HENRY J. POPE, *Secretary.*"

The trustees were James Hainsworth, Joseph Rufus Aldom, Richard Skelton, Nathaniel William Leigh, Samuel Goddard, Samuel Jabez Giffin, William Munt Marshall, Joseph Giffin, Charles James Thomas, John Henry Bruce, Albert Belcher, and Henry Ockenden.

The trust was enlarged, because of vacancies, during the residence here of the Rev. Arthur Wood, B.A., in whose ministry also the organ was erected in the church, and the residue of the building debt was removed.

SPECIFICATION OF ORGAN.

Built by Henry Speechly & Sons, Camden Organ Factory, St. Mark's Road, Dalston, N.E.

GREAT ORGAN.				FITCH.	PIPER
1. Open Diapason	.	.	.	8 ft.	56
2. Clarabel Flute	.	.	.	8 ft.	56
3. Dulciana	.	.	.	8 ft.	56
4. Octave	.	.	.	4 ft.	56
5. Wald Flute	.	.	.	4 ft.	56
6. Mixture 12th and 15th	.	.	.	2½ & 2 ft.	112
7. Trumpet	.	.	.	8 ft.	56
8. Corno di Bassetto	.	.	.	8 ft.	56
SWELL ORGAN.					
9. Double Diapason	.	.	.	16 ft.	56
10. Open Diapason	.	.	.	8 ft.	56
11. Lieblich Gedact	.	.	.	8 ft.	56
12. Principal	.	.	.	4 ft.	56
13. Fifteenth	.	.	.	2 ft.	56
14. Mixture 19th and 22nd	.	.	.	Various	112
15. Cornopean	.	.	.	8 ft.	56
16. Oboe	.	.	.	8 ft.	56
17. Tremulant	.	.	.		
PEDAL ORGAN.					
18. Open Diapason, Wood and Metal	.	.	.	16 ft.	30
19. Bourdon	.	.	.	16 ft.	30
COUPLES.					
20. Swells to Great Unison	.	.	.		
21. Swells to Great Super Octave	.	.	.		
22. Swells to Pedals	.	.	.		
23. Great to Pedals	.	.	.		

Three Composition Pedals to Great Organ; Three Composition Pedals to Swell Organ; Concave Pedal Board as adopted by the College of Organists; Gothic Case of Selected Pitch Pine showing three fronts of Speaking Pipes, illuminated in gold and colour.

Improved Tubular Pneumatic Action is applied to the Pedal Organ.

CHAPTER X

Renovation of the Chapel at Knott's Green—Alterations at the Memorial Church.

UNTIL the summer of 1894, the public road where the Knott's Green Chapel stands was a country lane. Since that time the neighbourhood has been fast developing, in the hands of house builders, into one of the most populous wings of the modern town of Leyton. The spiritual needs of the new population coming into the neighbourhood demanded that this old sanctuary—for many long years a country preaching place, far removed from the din and strife of London—should be adapted to its changed environment and enter upon a new period of usefulness. The first step in this direction was the renovation of the premises. This involved an outlay of about £250. The trustee meeting, which was held at Clapton on the 24th of April, 1895, sanctioned the expenditure, on the understanding that the whole should be raised, at the latest, by the following Christmas.

The Rev. Cæsar Caine, the resident minister, undertook to collect £150 of the whole amount.

On Saturday, June 1st, stones commemorating the present renovation were laid by Miss Wyburn, of Hadley Manor, and Mr. George W. Munt. In the absence of Joseph Gurney Barclay, Esq., who was expected, another stone was laid by Miss Violet Caine in his behalf. The Rev. Dr. Nicholson, the Rev. W. Bestall, and the resident minister, also Messrs. Evers, Frank, A. T. Morse, and Richards, took part in the ceremony. The Rev. Cæsar

Alterations at Memorial Church 73

Caine read a list of donations, including £100 from Mr. Barclay, amounting to £140.

The architect was Josiah Gunton, Esq. (of the firm Messrs. Gordon, Lowther & Gunton, Blomfield Street, E.C.), who was also a generous contributor to the scheme.

The reopening services were conducted by the Rev. Charles H. Kelly, the Rev. W. G. Beardmore, and others. Among the further donations then announced were Mr. H. T. Vauner, 25 guineas, and Mr. James Budgett, £10. A complete list containing every donation, and every item of expense, was published in the localised *Church Record* for September, 1895.

The balance-sheet is as follows :

BALANCE-SHEET.

	£	s.	d.		£	s.	d.
Collected by Rev.				Expenditure ¹ .	244	19	2
Cesar Caine . . .	205	1	6	Balance in hand . .	0	1	10
Collections at the							
Reopening Ser-							
vices	39	19	6				
	£245	1	0		£245	1	0

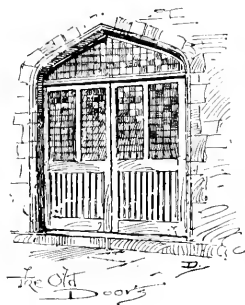
Examined with vouchers and found correct,

WM. COLMAN, *Chartered Accountant*,
75 Finbury Pavement, E.C.

17th September, 1895.

About the same time it was found necessary to undertake certain renovations at the Mary Fletcher Memorial Church for sanitary reasons, as well as for the preservation of the property and the comfort of the worshippers. One item of these alterations is worthy of special mention, for it not only effectually excludes a severe draught from the entrance, which was for a long time a troublesome source of complaint, but adds greatly to the architectural beauty of the building.

¹ Alterations, Renewal of Decayed Work, Decorations, New Furniture, Sanitary Work and Water. Walks and Grounds, etc.

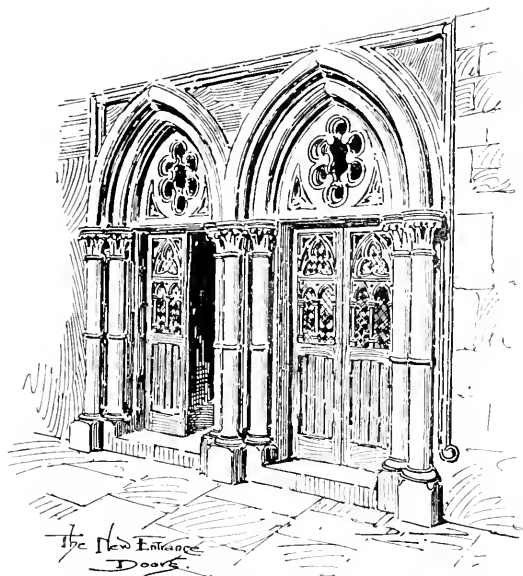


The front doorway opening, a diminutive and unsightly structure added after the church was built, has been cut away, and in place thereof two imposing main-entrance ways are formed, with Bath-stone Gothic-moulded jambs, piers, and arches, clustered columns, carved capitals, perforated tympanums; and new pitch-pine doors. The whole of the partitions lately forming an inner porchway and two

vestries are re-arranged, and a handsome Gothic-headed screen partition in Oregon pine, with two sets of swing doors, is substituted immediately opposite the new entrance doors.

The expenses have been, in part, defrayed by donations, and it is hoped to cover the rest of the cost by a sale of work to be held in March of the present year. The entire outlay, apart from architect's fees, etc., amounts to about £370.

The whole of the work is being carried out from designs and under the superintendence of the architect, Mr. J. Williams Dunford, M.S.A., F.I.Inst.



THESE DOORS ARE WITHIN THE PORTICO SEEN IN THE SKETCH ON PAGE 67.

CHAPTER XI

Preachers at Leyton—City Road Circuit—Waltham Abbey and
St. Albans Circuit—Waltham Abbey and Leyton Circuit—
Leyton Circuit—Islington Circuit—Hackney Circuit—Clapton
Circuit.

At the time of the formation of the Leyton Society, London and the country for miles round formed but one circuit, and John Wesley himself was the superintendent. Those who shared the superintendency with Wesley, or succeeded Wesley after his death, were Daniel Bumstead, Peter Jaco, Thomas Coke, William Thompson, John Pawson, Alexander Mather, Joseph Benson, Joseph Taylor, Adam Clarke.

In the year 1807, the London Circuit was divided into the *London East* (City Road), and *London West* (Great Queen Street) Circuits. The following are the appointments to City Road Circuit:

- 1807 Adam Clarke, M.A., William Jenkins, Jonathan Barker,
David M'Nicol
- 1808 Walter Griffith, Robert Johnson, Jonathan Barker, John
Newton
- 1809 Walter Griffith, Robert Johnson, Richard Reece, Thomas
Kelk, James Creighton
- 1810 John Barber, George Highfield, Richard Reece, Thomas Kelk,
James Creighton
- 1811 John Barber, George Highfield, John Stephens, John Brown,
Thomas Vasey, sen.
- 1812 Henry Moore, William Myles, Robert Smith, John Stephens,
Thomas Vasey, sen.
- 1813 Henry Moore, William Myles, Robert Smith, Adam Clarke
LL.D., John Gaulter, Thomas Vasey, sen.
- 1814 James Wood, Samuel Bradburn, Adam Clarke, LL.D. (Pres.)
John Gaulter, James Buckley, Thomas Vasey, sen.

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- 1815 James Wood, Samuel Bradburn, Thomas Wood, John Gaulter,
James Buckley, Thomas Vasey, sen.
1816 Joseph Entwisle, Thomas Wood, John Riles, sen., George
Marsden, Richard Watson, Thomas Vasey, sen.
1817 Joseph Entwisle, John Reynolds, sen., John Riles, sen.,
George Marsden, Richard Watson, Thomas Vasey, sen.

In the year 1818, Leyton was one of the preaching places in the newly formed WALTHAM ABBEY AND ST. ALBAN'S CIRCUIT. The following were the "travelling preachers" at this time :

- 1818 William Levell, James Jarrett
1819 William Levell, Daniel Jackson, jun.
1820-1821 George Taylor
1822-1823 Peter M'Owan
1824 Ambrose Freeman, James Cooke
1825 Ambrose Freeman, James Cooke, Jonathan Cadman
1826 Thomas Ludlam, William Wilson (c), John T. Barr
1827 Thomas Ludlam, Robert Hawkins, Samuel Fiddian

In the year 1828, the WALTHAM ABBEY AND LEYTON CIRCUIT was formed, and the ministers were :

- 1828 Roger Moore, William Peet
1829 Isaac Bradnack, John H. Faull, George Warren
1830 Isaac Bradnack, John Saunders, John H. Bumby

In the year 1831, LEYTON became an independent circuit, and included a number of preaching places from Leyton to Waltham Abbey (North to South), and from the River Lea to Chigwell (West to East). The ministers in the respective years were :

- | | |
|-------------------------|----------------------------|
| 1831-1832 George Turner | 1835-1837 Thomas R. Fisher |
| 1832-1834 Richard Gower | 1838 John Knowles, sen. |

In the year 1837-38 Leyton was visited by a gracious "revival." This quickening of the spiritual life of the Society did much to increase the membership, and to consolidate the work.

- | | |
|-------------------------|--------------------|
| 1839-1840 Richard Eland | 1841 Joseph Walker |
|-------------------------|--------------------|

During the ministry of Joseph Walker, the membership was upwards of eighty, soon to be reduced to one-fourth that number.

1842 John Mason (A)

1842-1845 Robert Colman

1846-1847 James Rathbone

1848-1850 William Burnett

1851-1852 James Kendall (A)

The house occupied by the resident minister in Leyton during this period was the cottage previously inhabited by Mr. William Pocock after his reverses, to which reference has been made. This cottage stands at the north side of the chapel at Knott's Green.

The years 1848-49 are memorable in Methodism as the period of the disastrous agitation promoted by Messrs. Everett, Dunn, and Griffith. Discord permeated the whole Connexion, and circuits, great and small, were wrecked. Among the latter, Leyton finds a place. Here the strife was both bitter and prolonged, one result being that William Burnett, the superintendent minister (1848-50), was expelled from the Conference because of his sympathy with the agitators. At this time, the membership decreased to about twenty persons, and the congregation at public worship seldom reached fifty. Perhaps these were the darkest days ever seen by the Leyton Society.

The name of William Burnett is still perpetuated in the neighbourhood. There is, at Woodford, an *Union* Chapel which he did much to promote, and where he also preached for some time. This chapel is often spoken of as Burnett's Chapel.

In 1853 Leyton Circuit was rearranged, and part, including Leyton itself, became incorporated with the ISLINGTON CIRCUIT, which had been formed in 1843. The preachers at this period were :

1853 John Hall, Benjamin B. Waddy, Daniel West, William Edwards (B), Frederick W. Briggs

1854 John Hall, Thomas Llewellyn, Luke H. Wiseman, M.A., Frederick W. Briggs, Benjamin Hellier

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- 1855 Isaac Keeling (Pres.), Thomas Llewellyn, Luke H. Wiseman,
M.A., Frederick W. Briggs, Benjamin Hellier, Theophilus
Pearson
1856 Isaac Keeling, Thomas Llewellyn, Luke H. Wiseman, M.A.,
Benjamin Hellier, Theophilus Pearson

The HACKNEY CIRCUIT was formed from the Islington Circuit in 1857, and Leyton formed part of the new circuit. These were the appointments to the Hackney Circuit :

- 1857 Francis A. West (Pres.), William Andrews, Theophilus
Pearson, George Stringer Rowe
1858-1859 Francis A. West, William Andrews, Benjamin Field
1860 Thomas Vasey, Henry M. Harvard, Benjamin Field
1861 Thomas Vasey, Henry M. Harvard, James Chalmers, M.A.,
Thomas Stephenson (A)
1862 Thomas Vasey, Henry M. Harvard, James Chalmers, M.A.,
James M. Laycock
1863 William Jackson (A), John Martin, James Chalmers, M.A.,
John S. Pawlyn
1864 Ebenezer E. Jenkins, M.A., Frederick C. Haime
1865 Ebenezer E. Jenkins, M.A., Frederick C. Haime, Henry
Dodds
1866 Ebenezer E. Jenkins, M.A., Frederick C. Haime, James F.
Pyle
1867-1868 Richard Smetham, William O. Simpson, James F. Pyle
1869 Richard Smetham, William O. Simpson, William G. Dickin,
J. Robinson Gregory
1870-1871 John V. B. Shrewsbury, Walford Green, William G.
Dickin, Edward Burton
1872 John V. B. Shrewsbury, Walford Green, John Burgess,
William H. Booth
1873-1874 Francis W. Greeves, John Wood, B.A., John Burgess,
William H. Booth
1875 Francis W. Greeves, John Wood, B.A., William Hudson,
John Burgess, T. Lawry Withington

A list of the CLAPTON CIRCUIT ministerial appointments will be welcome here :

- 1876 Robert N. Young, D.D., George Burgess, T. Henry Ingram,
T. Lawry Withington
1877 S. Evans Rowe, George Burgess, T. Henry Ingram, T. Lawry
Withington

Clapton Circuit

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- 1878 S. Evans Rowe, Wesley Butters, T. Henry Ingram, William Done
 1879 S. Evans Rowe, Thos. F. Lockyer, B.A.¹
 1880-1881 Richard Green, Thomas F. Lockyer, B.A.
 1882 Richard Green, C. Bernard M'Cullagh
 1883-1884 Frederick W. Briggs, M.A., William Willey
 1885 George Kenyon, Alexander Mayes
 1886 George Kenyon, Alexander Mayes; Jabez Palmer, William T. Nelson, *Supernumeraries*
 1887 George Kenyon, Alexander Mayes; Jabez Palmer, William T. Nelson, Robert Collier, *Supernumeraries*
 1888 Joseph Dixon, Arthur Wood, B.A.; Jabez Palmer, Robert Collier, *Supernumeraries*
 1889 Joseph Dixon, Arthur Wood, B.A.; Jabez Palmer, Edward A. Telfer, Robert Collier, *Supernumeraries*
 1890 Joseph Dixon, Arthur Wood, B.A.; Jabez Palmer, Robert Collier, *Supernumeraries*
 1891 William G. Beardmore, Henry H. M'Cullagh, B.A.; Robert Collier, Benjamin Browne, *Supernumeraries*
 1892 William G. Beardmore, Henry H. M'Cullagh, B.A.; Robert Eardley, B.A., Simpson Crump, J. Robinson Gregory, *Supernumeraries*
 1893 William G. Beardmore, Henry H. M'Cullagh, B.A.; William S. Bestall, Simpson Crump, Robert Eardley, B.A., *Supernumeraries*
 1894 T. Ballans Nicholson, LL.D., Cesar Caine; William S. Bestall, *Supernumerary*
 1895 J. Willis Britton, Cesar Caine, Josiah D. Paull; William S. Bestall, *Supernumerary*²

¹ This year the *Wanstead and Woodford Circuit* was formed from Clapton.

² In making out this list the Minutes of Conference are followed. In the case of Supernumeraries two or three changes were made after the Minutes were confirmed and printed. Of other Supernumeraries who resided in this circuit for a longer or a shorter period, we may name: James Sutch (d. 1882), Richard Tabraham (d. 1878), and Josiah Goodacre.

CHAPTER XII

The Sunday school an early institution—Its origin—Superintendents—Temporary building—The last report—The branch school—The Band of Hope.

THE Wesleyan Sunday school in Leyton is quite a venerable institution among the schools of the neighbourhood. It originated chiefly through the zeal and efforts of Mr. John Marshall and his wife in 1817, and for nearly eighty years has done excellent service in disseminating religious knowledge, and in preparing many hundreds of young people for Christian life and work.

So far as I can learn, the superintendents have been as follows :

John Marshall, Noah Martin, Henry Spencer, William Munt Marshall, H. Thilthorpe, Dr. Aldom, H. Watson, S. E. Tippet (morning school), Walter Abbott, J. Richards, and J. Laing (morning school).

In the year 1892 a temporary iron building was erected near the Memorial Church, for the purposes of a Sunday school, and the scholars were transferred there from the Knott's Green premises. The following items, selected from the school *Report* for 1895, are of interest :

1. *The Class Room* contemplated last year for the infant scholars has been erected, and the whole cost defrayed, which amounted to £68 18s 6d.
2. *Our Library* has a membership of 154. The present number of volumes is 200. We are badly in want of more books; 200 for 154 readers is a very in-

adequate proportion. Some of these books have been in the library ten or twelve years, and are in a bad condition.

3. *Juvenile Missionary Society.* The amount raised for the year ending December, 1894, was £36 5s. In addition, there was one special collection, viz. International Bible Reading Association Missionary, 14s., making a total for mission work at home and abroad of £36 19s.
4. *A Scripture Examination* took place in February last; nineteen scholars sat, fourteen gained certificates.

From 1892 to September, 1895, no school was held at Knott's Green. At the latter date a branch school was opened consequent upon a rapid increase of the population in the immediate neighbourhood. This school has now been open six months, and numbers one hundred and seventy scholars. Mr. Morrow, son of the Rev. J. G. Morrow, is appointed first superintendent. The total number of scholars in the centre school and the branch school is upwards of five hundred.

A Band of Hope was inaugurated in October, 1894, and now numbers nearly four hundred members, with an average attendance of two hundred and eighty. This attendance is largely owing to efficient organisation, and to assiduous attention on the part of Mr. Hubbard, the conductor.

CHAPTER XIII

IN this chapter I will give a few chronological notes of events which do not fall naturally under the heading of the other chapters.

I. *Register of Baptisms*.—There is nothing worthy of special notice unless it be some of the signatures of officiating ministers. Of these we select—

(1) John Hannah. Dr. Hannah was twice President of the Conference—in 1842 and 1851.

(2) Luke H. Wiseman. The Rev. Luke H. Wiseman, M.A., was President of the Conference in 1872.

(3) Benjamin Field. This gentleman was the author of *A Handbook of Christian Theology*, which for a long time was very popular among those who were beginning to read Methodist doctrines.

(4) Ebenezer E. Jenkins. Dr. Jenkins was President of the Conference in 1880.

These signatures all refer to services conducted in the old chapel.

Other interesting signatures are as follows: Benjamin Hellier, Thomas Llewellyn, William Jackson (A), W. O. Simpson, and Richard Smetham.

II. *Register of Marriages*.—The entries are all very recent. The last entry records that on Tuesday, January 14, 1896, the Rev. Robert Arthur Morris, Wesleyan minister, of Salcombe (Devon), was married to Miss Nellie Marguerite Gasston. The Rev. Cæsar Caine officiated.

III. An Ordination Service is an event which comes only to a few of our churches, and since Leyton has received this honour we preserve the record.

On Monday, November 11th, 1895, Mr. Walter Seed, of Richmond College, designated for work in India, was ordained for the work of the Christian ministry, the service being conducted by the Rev. Walford Green, ex-President. The Missionary Committee was represented by the Rev. G. W. Olver, B.A., who gave the charge. The Rev. Joseph Dixon, J. Willis Britton, and Cæsar Caine also took part in the proceedings.

The stormy character of the evening precluded the presence of many, but there was a large and representative gathering of local friends. A goodly number of the students from Richmond were also present.

The proceedings commenced with the singing of hymn 870—

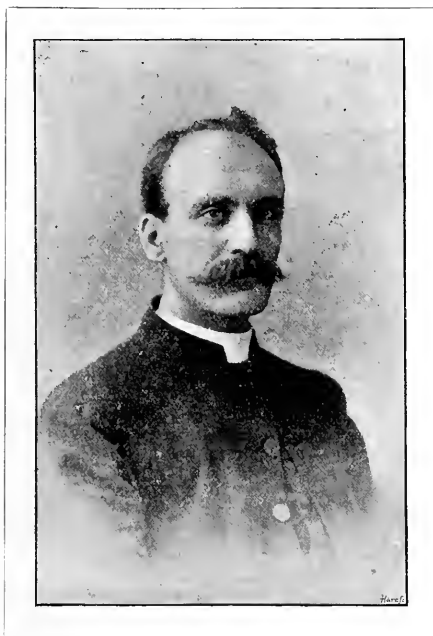
Thou, whose almighty word
Chaos and darkness heard ;

after which the Rev. Joseph Dixon offered prayer.

Mr. Seed, being requested to narrate his conversion and call to the work, stated that he owed his attachment to Christ, His Church, and Methodism to the influence of his home, and in particular to that of his mother. He was the son of a Wesleyan minister, but was bereft in early life of the love and oversight of his father. He could not, as many could, point to a place or a period when he became definitely decided for Christ. He once apparently made such a definite decision ; but it did not prove a crisis in his life — rather a passing emotion. About his present attachment and devotion to Jesus Christ he could speak with the greatest certainty. His call to preach was contemporaneous with his first consciousness of acceptance by Christ. As to his relation to the foreign work, he had to admit that at first he turned from it with a strong desire to find a sphere at home. That preference had completely broken down. He had no words which could adequately express his sense of

indebtedness for the benefits he had derived from Richmond College and all its associations. Richmond College, more than any other influence, had made him a missionary. He no longer preferred another work to that to which he was looking forward. He was resolved by divine grace to be faithful, and begged the prayers of his fellow believers.

The Rev. G. W. Olver, B.A., announced as his text Acts xiii. 2, "Separate me Barnabas and Saul for the work whereunto I have called them." It was eight years that very week since he (Mr. Olver) took part in an ordination service, when his own son and young Mr. Bestall, whose father was now in the congregation, were set apart for the work of the gospel. In addressing Mr. Sedd his words would be few, but he would endeavour to speak as he would were the candidate before him his own son. It was the pre-eminent characteristic of the ministerial life that it was a *separate life*—separated from ordinary vocations, and consecrated to a spiritual service. It must ever be the purpose and endeavour of the Christian minister to justify that separation. It was possible for a man to be a minister of a Church, and yet not be a minister of Jesus Christ. But the man called, sent forth, and indwelt by the Holy Spirit would ever justify his position before men. The minister must be no ordinary *student of Holy Scripture*, but an expert in the things of God. To his young friend he would commend, too, the study of human character. In India the human heart was the same as in England. But there, the human soul was found in entirely new environments, and it would become his duty to understand the people among whom he was called to labour. Without such a study of the people there could not be a proper presentment of the truth to them. Then, the man who was separated to the work of God would justify his position by his *life*. The minister's conduct in private and public must interpret and illustrate his teaching. Only teaching so enforced could be truly effectual. Again, this separation could only be justified by *entire devotion to the work of the*



THE REV. WALTER SEED, OF LUCKNOW.

Church. Nothing must be permitted to turn the minister aside from his proper occupation. He had received a letter from a botanist asking for the addresses of missionaries who might send him specimens of plants and flowers, with a description of their *habitat*, etc., when the said missionaries "had nothing better to do." Nothing better to do! Let the missionary be interested in every work of God, but there could be no better work for him than his own proper work. Henceforth Mr. Seed was not to please himself, not to pick and choose his work. His work was defined by Christ. To that work he must devote himself unceasingly.

It is impossible to do justice to this charge in so brief a sketch. At ordination services we have listened to long and learned addresses which have wearied the congregation; but the whole audience on this occasion seemed desirous to catch every word of the speaker, whose counsels were as shrewd as godly from first to last.

The ceremony of the laying on of hands was followed by the sacrament of the Lord's Supper.

IV. *Annual Gathering of the Police, Postmen, Tram-conductors, etc.*—For some years Mrs. J. G. Barclay has invited the public servants of the neighbourhood to a substantial tea, after which a social evening has been spent. The gathering is free from all denominationalism, the friends at the Mary Fletcher Memorial Church accepting the responsibility of acting as a committee for Mrs. Barclay. An address calculated to help the men in their daily life has always been a feature of the programme after tea. Last year (Jan., 1895) the address was given by the Rev. W. T. H. Wilson, M.A., the highly esteemed vicar of the parish, and this year (Jan., 1896) the Rev. John Kennedy, vicar of St. Catherine's, was the speaker.

On these two latter occasions, the following rhyme adapted by one of our workers, was taken up by the company with great zest, and its appearance here will help to recall many bright memories of these annual gatherings.

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*Adapted and written for the Annual Meeting of Policemen,
Postmen, Tram-men, and Cabmen, at Leyton Wesleyan
Church Schoolroom, January 7th and 8th, 1896.*

"HERE'S TO THE YEAR THAT'S AWA'."

Etc. Etc.

HERE'S to the year that's awa'!
With its sorrows and joys, great and sma';
And here's to the friends, young and old, that we lov'd
In the days of the year that's awa'.

THE POLICEMEN.

Here's God-speed to the men of the Force,
The Policemen who guard all we love;
'Neath their tunics of blue, may their hearts e'er beat true
To their duty, and heaven above.

THE POSTMEN.

Here's to Postmen so careful and sure:
As they pass through the streets night and day,
With the messages dear, from friends distant or near,
May our thanks help them on by the way.

THE TRAM-MEN.

May the Tram-men who willingly toil
So that we may ride safe and secure,
Meet on life's road few jars, and as smoothly as cars
Journey on to the end of their tour.

THE CABMEN.

May the Cabmen who from the ranks hail,
And are welcome among us to-night,
Our pleasures now share, then by many a fare
Find their duties made happy and bright.

Here's our thanks to our hostess so kind,
MRS. BARCLAY, the pride o' us a';
May she ever be blest, and ne'er look with regret
On the days of the year that's awa'.

A. D. P.

CHAPTER XIV

Miss Lewin—Sally Lawrence—William and Hannah Pocock—
George Godby—Caleb Oliver—Joseph Giffin—William
Munt Marshall—Joseph Rufus Aldom—Henry Spencer—
James Giffin—Mrs. Hill.

THIS chapter is not so complete as I hoped to make it. Families, once located here, are become so scattered, that it is almost impossible to glean any memories concerning those who have been called away by death. I am pleased to be able to preserve the following notes :

1. *Miss Lewin.* We have already learned that this lady was one of the sisterhood in Miss Bosanquet's home.¹ Though she had been a Christian many years, walking in the way of self-denial and devotion to God, and being in many things a striking pattern, she passed through a dark season of fear and doubt at the close of her life, but finally achieved a signal victory over all her misgivings, dying with this triumphant cry upon her lips—"Glory!"

2. *Sally Lawrence* may be fairly claimed as a Leyton Wesleyan. Sally, a friendless and homeless child, was taken by Miss Bosanquet into her home at Leytonstone at the age of four.² She never left the side of her benefactress, but accompanied her to Yorkshire, and afterwards to Madeley. When Sally was dead the already widowed Mrs. Fletcher felt that the last tie which bound her to this world was broken. The entry in her diary is,—

"Jan. 1, 1801.—What have I seen and felt since last I

¹ See p. 25.

² See p. 19.

wrote! On December 3rd, my dearest child and friend went triumphantly to glory! I was helped to write an account of her devoted life and happy death, and read it to the Society. How does the Lord help us in the needful hour! In the ordering of her funeral, and various things which fell on me alone, I have been brought through, and proved her dying words, 'He will put His everlasting arms underneath you.' He doth, and I am borne up. But oh, what a loss do I sustain! God only knows what she was to me; and Himself alone can fill the aching void!"

3. *Hannah Pocock*, wife of William Pocock, died at Leyton, 18th July, 1830, in her seventy-seventh year. See p. 30.

4. *William Pocock* died at Leyton, 17th April, 1835. See pp. 29-32.

5. *George Godbehere*, generally known as George Godby, died about 1867. He was a good man, though marked by many oddities of character. A letter lies before me as I write, addressed

"NIL DESPERANDUM GODBEHERE, ESQ.,
LEYTON,
ESSEX."

This communication is dated Jan. 31st, 1815.

The event which provoked this missive displays the buoyant large-hearted geniality of the man.

Where the bridge spans the railway line at the Lea Bridge railway station, the road formerly ran down a declivity, and here, in rainy seasons, the road was often under water so deep, that a ferryboat was not infrequently called into use. One day, when the "floods were out," our friend Godby came to this awkward part of the road, and found another traveller standing at the edge of the water, evidently distressed at the situation. The man was pale, and evidently very ill. Nothing more was needed to prompt Godby to offer his aid. "Nil Desperandum!" he cried, and forthwith bade his new

acquaintance mount his sturdy back. This was soon done, and Godby stepped into the water, carrying his sick companion over dry-shod.

The letter before me is a grateful acknowledgement of his "kind conduct" and "humane attention," playfully written, as is apparent from the address.

I could almost fill a little book with stories I have heard of Mr. Godby.

He served the Wesleyan Society in Leyton by occupying, at different times, every possible office. When he heard that Mr. Pocock contemplated a lease of land for a chapel, his ready impulsive nature led him to hurry to Mr. Pocock's house, at four o'clock in the morning, to urge the ratification of the gift.

6. *Caleb Oliver*, a trustee for Knott's Green Chapel under the deed of 1872, lived in Leyton for some time. He was also a trustee for other suburban chapels. Whilst still a young man his life was overcast by severe sickness in his family, and by financial losses. He died on the 26th of May, 1879, in the forty-first year of his age. His last illness was accompanied with great pain, but he was graciously sustained by a holy confidence and joy. Over and over again during the night of his death he sang the well-known refrain beginning—

We're marching through Immanuel's ground!

7. *Joseph Giffin*, the youngest son of Mr. James Giffin, was one of the original trustees of the Mary Fletcher Memorial Church, and for some time the choirmaster. His death occurred with great suddenness in 1879.

8. *William Munt Marshall* died on the 12th December, 1882. The following paragraph is taken from the local newspaper: "He was one of the oldest and most esteemed of our fellow-townsmen of Leyton. He was a member of the Local Board, and the School Board; but the former he was obliged to resign on account of failing health, and was only identified with the latter at the time

of his death. How sincerely his decease is lamented was testified by the large attendance at his funeral, which took place at St. Mary's Church. Prior to the interment the burial service was conducted at the Wesleyan Church by the Rev. C. B. McCullagh, B.A. Every facility was given for the conduct of the service, and every kindness shown by the vicar, the Rev. J. Lunt, M.A. Among those present were W. Fowler, Esq., M.P., Major Cupper, R. Vincent, Esq., Dr. Aldom, and Mr. R. Skelton."

9. *Dr. Aldom* was seized with sudden illness at a meeting of Sunday-school teachers, on 26th August, 1885, and was tenderly conveyed to his home, to die within three days. On the following Sunday the preachers at the Wesleyan chapels of Leyton and Walthamstow made affecting allusion to the event, and the congregations were shocked by the intelligence of the doctor's death, which had occurred on the previous day. Joseph Rufus Aldom was born at Holsworthy in Devonshire, and was the son of the Rev. Isaac Aldom, Wesleyan minister. He was one of the most acceptable local preachers in the circuit. He was also a prominent member on the Committee of the Local Preachers' Mutual Aid Association, of which he was an ex-president. Of late years he specially devoted his attention to the Sunday school, of which he was the superintendent, and displayed great anxiety for the welfare of the young people, and the consecration of their lives to the service of Christ. As vice-president of the Band of Hope, he further showed his concern for their temporal as well as spiritual welfare. All temperance movements found in him a warm-hearted supporter.

Dr. Aldom sustained many parochial offices, such as chairman of the Local Board, and also of the School Board, churchwarden, etc.

In 1851 Dr. Aldom became the proprietor and principal of Salway House School. He was also principal of the Ladies' College, which was established about eighteen

years in connexion with it. The funeral took place on Thursday, September 3rd, at the parish church, evidence of public sympathy and sorrow being manifested by the shop-windows being partially closed, and the blinds drawn in the windows of the houses along the route traversed by the *cortège*. On arriving at the Wesleyan Chapel the remains were placed on a bier in front of the communion table. The Rev. William Willey, circuit minister, read the Burial Service, and delivered an address, in which he referred to the eminent services rendered by the deceased. In the name of the teachers and scholars of the Sunday school a beautiful wreath of flowers was laid on the coffin by Miss Vasey and Miss Fenn. The funeral procession was met at the church gates by the Rev. Morgan Gilbert, curate, St. Mary's, Leyton, who officiated at the graveside, reading the service most impressively, many of the onlookers being moved to tears. Dr. Aldom was sixty-five years of age at the time of his death.

10. *Henry Spencer*, for some time superintendent of the Sunday school, died on the 14th of February, 1891, at Islington, when visiting at the house of a relative. *Mrs. Spencer* died on the 21st of May, 1894, aged eighty-one years, having been a member of the Wesleyan Society for a period of seventy years.

11. *James Giffin*, who was a trustee of the first site leased by Mr. William Pocock, resided throughout his business career in Hackney, but took the deepest interest in the work at Leyton. He died in the ninetieth year of his age, and was buried beside his wife, in the family vault of his son-in-law at Old Swinford, in 1891.

12. *Mrs. Hill*, of Walthamstow, who died on Thursday, 31st of October, 1895, for forty-five years was a member of the Wesleyan Society. Her association with the Wesleyans at Leyton and Walthamstow extended over a period of twenty-two years, and for the greater part of that period she filled the office of class-leader. Her

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lowly and earnest Christian life endeared her to a wide circle of acquaintances and friends.

“ALMIGHTY FATHER,—In the days of His flesh, Thy Son did say that Thou wert not the God of the dead, but of the living. Give us right understanding of these words of the Lord. We think of generations gone by, of apostles and martyrs, and uncanonised saints, and these we rejoice *live* in Thee. Oh! send Thy Comforter to us, that with patient and valiant spirits, looking for and longing for, *we* may at last attain the blessed deliverance into Life Eternal.—AMEN.”¹

¹ From George Dawson's *Prayers*.







